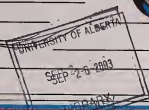




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Response to Paul Band fire shameful

by John Copley

Penalties and interest on money that was apparently once owed, but has long since been paid back - is that why Stan and Myrna Bearhead's home burned to the ground on Sunday, September 7, while Parkland County's fire fighting administrators sat idly back and did nothing?

No, says Parkland County deputy fire chief, Jim Phelan, it was a terminated agreement that prevented the county's response to the blaze.

The event was so low-profile that it didn't even make it into the newspapers until Tuesday and when it did, deputy fire chief Phelan said his hands were tied because no agreement was in place to provide services to the Paul Band.

"If we do not have an agreement with a neighbouring jurisdiction to supply services," he said, "it brings into question liability issues. Who is to provide for the safety of our personnel should someone be sued? That is always covered in a formal agreement. When Alberta cities send fire crews to fight B.C. forest fires, British Columbia provides the coverage in advance. Clearly, without a legal document of that type, duly signed by both parties and prearranged, we would have no legal authority to be on Paul Band land."

He also said that the band is well aware that the band is well aware that once the old agreement lapsed, about 16 months ago, they assumed responsibility for fire control - that's one of the reasons he says the band bought a new fire truck and is given \$23,000 in additional (Indian Affairs) federal funding each year.

Most of the Paul Band's membership, including Chief Francis Bull, disagree. They say they were under the impression that Parkland County, just as they've always been, are responsible to come put out fires. Especially since they believed the money everyone says is owed, had been paid.

"And they were paid," said Chief Bull, who was elected just 10 months ago. "I knew about the bills for fire services when I was elected. There were \$2.2 million in outstanding bills and the band was in financial crisis. We made it a priority that our fire fighting bill

be paid. On paying that invoice I assumed our agreement with the county was in good order. I didn't realize the agreement between the Paul Band and the county was terminated on May 6, 2002 until I found the document (September 8/03).

Only the bill for fire services was paid, said Parkland County commissioner, Jim Simpson, who claims that the band owes \$16,000 - for interest and penalties - and made it clear that until they clear it up, there will be no fire protection from the county.

"We have said all along that if they pay up their bill in full, including the interest owing on it, we would be happy to sit down and hear them out as to what they would like," spouted Simpson.

The callousness of that reply is about as well-coming as cold porridge. The Bearhead family has no home, no work, no insurance. They didn't owe any money to the county. In fact none of the Band's current administration was aware that the interest was still owing, perhaps because some of it dates back to the mid 1990s and no one bothers to follow it up with anything other than another invoice.

Meanwhile, most of the blame for unpreparedness has to be put where it belongs - in the hands of Paul Band administrators - who practically admitted that they've been negligent when it comes to readi-

ness. The whole episode is tragic for the Bearheads, who lost their home, humiliating for the Paul Band leaders who should have known the status of their services, and shameful for Parkland County fire fighting administrators, who cowered rather than risking a "could-be" lawsuit in order to protect the public.

When the fire was spotted around noon on Sunday the band's fire coordinator, Harold Rain Sr. was nowhere to be found. He'd changed his phone number. When the Chief and others finally tracked him down they were told not to bother because pumps on the truck weren't working. At least a half dozen emergency calls were relayed by telephone operators to the county's fire emergency operators but the closest fire station, the volunteer department at Wabamun was seven kilometres away and no one came.

The Bearheads, who were living with relatives while renovations were being made to their home, have eight children and also care for a grandchild.



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Siksika Nation and gov't settle \$82 M specific claim

At a ceremony at the Siksika Nation earlier this month, Chief Adrian Stimson Sr. of the Siksika Nation announced the settlement of an historic claim dating back to 1910, when approximately 5,067.6 hectares (12,522.6 acres) of reserve lands were allegedly surrendered by the First Nation. The settlement for the surface rights of the lands provides Siksika Nation with approximately \$82 million in compensation for the damages and losses suffered as a result of the surrender. This settlement amount is substantial because the former reserve lands have historically been productive agricultural lands in southern Alberta.

"This settlement represents the culmination of many years of hard work and persistence by the leadership of Siksika, the Elders, the Siksika Claims Commission and our legal and technical team of advisors," said Chief Stimson. "We have closed another important chapter in our history by concluding a settlement of the Acreage Discrepancy (Surface) Claim. There was a high turnout of eligible voters and over 85 per cent voted for this settlement that is fair and lasting and will ensure economic certainty for future generations."

"The Siksika Nation and Canada have successfully reached a final settlement that not only honours Canada's lawful obligation, but will also provide the Nation with enhanced opportunities for economic development now and in the future," said INAC Minister Robert Nault.

To manage the compensation, the Siksika Nation has established the Acreage Discrepancy Claim Trust Account which will ensure a stable economic foundation for future generations, while providing a better quality of life for members today. Negotiations on the Acreage Discrepancy Surface Claim began in 2000 and

were concluded earlier this year.

The basis of the claim is that in 1910 Canada sought the surrender of approximately 5,067.6 hectares (12,522.6 acres) of land within the Siksika Indian Reserve to be sold by Canada to incoming settlers. However, the surrender included 5,067.6 hectares (12,522.6 acres) of reserve lands about which band members were not adequately informed. The entire amount of compensation will be placed in a trust to ensure that future generations of Siksika Nation members benefit from the settlement.

The Siksika Nation is located approximately 100 kilometres east of Calgary and just a few kilometres

south of the Trans Canada highway. A member of the Blackfoot Confederacy, Siksika was a signatory to Treaty 7 in 1877 and it has more than 5,500 registered members.



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Mikmaq Treaty rights affirmed

Last month the New Brunswick Court of Appeal ruled in favour of a Mikmaq logger who claimed a treaty right to harvest logs from Crown land. The court ruled that Joshua Bernard of the Eel Ground Reserve near Miramichi, N.B., has a treaty right to harvest and sell trees on Crown lands that were historically occupied by Native people in that area.

Assembly of First Nations Grand Chief Phil Fontaine hailed the decision. "Mr. Justice Daigle has written an enlightened and powerful decision about aboriginal title and treaties which should be the standard by which other judges deal with these issues," said the National Chief. The Crown, both federally and provincially, have generally taken the position that aboriginal title was extinguished in the Maritimes

despite the fact the treaties do not include land surrender provisions. This decision states that aboriginal title still exists and was never extinguished in the Miramichi area which also has implications in Mikmaq territory across the Maritimes generally.

The National Chief stated, "A commercial right to logging has been recognized by this ruling, much like the Marshall decision recognized a treaty right to participate in the fishery at a subsistence level as well as a commercial level. These positive decisions enable First Nations to move towards greater economic self-sufficiency while contributing to the Canadian economy as a whole."

National Chief Fontaine pointed out that the court's decision reaffirms the long-held



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Enoch Casino gets the nod

by John Copley

A tentative agreement between the Enoch Cree and the City of Edmonton was hammered out on August 20. That means the \$127 million Enoch Cree Nation Casino complex could be open in time for the beginning of Alberta's 100th birthday in 2005 - if something simple or stupid doesn't happen to create even more delays than have already taken place over the past half dozen years.

The nit-picking began just a couple of days after the city and Enoch arrived at an agreement. Despite the fact that just about everyone's on the same page regarding the proposed casino, there are still a few who'll do what they can to waylay the project. The first sounds of grumbling came from the owners/managers of other area casinos who argued that if they have to eliminate smoking in their establishments by 2005, so should Enoch.

Despite the noise about the downsides of smoking, and in spite of predictions that smokers would leave Edmonton for Enoch if given the choice of lighting up in that casino, there has been no decision by Edmonton or Alberta regarding the matter.

Newly elected Enoch Cree Nation Chief Ron Morin attended the August 20 meeting with the city. He said Enoch has done everything the city and its residents have asked for but he doesn't want to make many more concessions. When he heard the complaints from the competition he wasn't surprised.

"They don't fully understand First Nation country," remarked Chief Morin. "I don't believe their concerns are well-founded; they'd like to keep monopolizing the current market share."

The Enoch Chief said smoking is still a big part of Aboriginal lifestyle and not something he is willing to ban on the Enoch First Nation. Though some disagree with Chief Morin's assertion, everyone knows that tobacco is viewed differently in Aboriginal culture. For instance, offering a pouch of tobacco is a sign of respect when visiting or seeking advice from an Elder.

Smoking, said Chief Morin, is the least of his worries. "We need to have a strong economy so we can

have the economic capacity to deal with all those other social ills we struggle with," he said.

At the August 20 meeting Chief Morin said he understood the concerns of the residents in several near-by Edmonton neighbourhoods, primarily those from Lewis Estates and The Grange, but he encouraged them to also understand his.

Many of the people living in these relatively new west-end residential areas, said the Chief, have just moved into the neighbourhood, or maybe even into Canada, over the last few years and don't know the history of the region.

"That history is very important to our people, and it was very damaging to a lot of our people," he said.

The tentative deal struck on August 20 actually appears one-sided when you look at what the city is offering and what they are demanding in return. It would probably be less costly for the Enoch Cree to go it alone as suggested by former Chief Lorne Morin, if the city refused to provide essential services.

At an earlier meeting the former Enoch Chief, and Barry Cahill, a representative of Enoch Cree partner, Paragon Inc., said they'd be prepared to build the necessary infrastructure themselves rather than give up on the project.

But Chief Ron Morin remains steadfast; he wants to work in harmony with the city. He wants everyone to prosper and to take advantage of the opportunities the new \$127-plus million casino complex will generate.

As the deal now sits the City of Edmonton will permit the Enoch casino development to tap into its sewer and water systems and it will provide fire rescue services from the same west-end fire station that serves

West Edmonton Mall. Policing is not an issue and ambulance service is still on the list of things to discuss.

The Enoch Cree Nation has agreed to cut four floors from its original hotel proposal, reducing the size from a 13-story building to a nine-story facility. They've also agreed to have constructors leave a full 500 metres between the nearest residence and any of the buildings to be erected. Other concessions include giving up a plan to build a multi-level parking facility in favour of the less-spacious, surface-level style, and erecting a sound/sight barrier within the general landscape to cut noise and visual impacts on local residents. The Enoch Cree have also agreed to build two lanes along

79 Avenue between 207 Street and 215 Street and will make improvements to both 215 Street, south of 79 Avenue, and to the intersection at 79 Avenue and 215 Street. Of course, the casino must ensure the facility meets or exceeds the city's fire and safety codes and it must permit on-going fire inspections. The final compromise, to date, is for the provision of an annual contribution (no figure available) to help defray the costs of the city's emergency response units should they be needed to respond to calls from the entertainment facility.

The casino project is a massive undertaking and will include the construction of an adjoining nine-story hotel, two ice arenas, a shopping mall, a conference centre and more.

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Stonechild inquiry in its third week

by Ennis Morris

A public inquiry into the death of 17 year old Neil Stonechild, is underway in Saskatoon. It was initiated in February 2003 where the Saskatchewan government appointed Justice D. H. Wright as head of a commission of inquiry into the circumstances of the 12 year old death of the teenager.

Stonechild, who has often been portrayed in the media as a delinquent adolescent without respect for the law or others around him, has been more than a victim of murder. The majority of the words printed about the Stonechild case come from people who didn't know him. Worse yet, many of the words, and therefore much of the connotation that surrounds the Stonechild case, come via the words of Saskatchewan police officers, several of whom have been questioned about their possible roles in the young man's death.

According to friends and family who testified during the first few days of what is expected to be a two month inquiry, Neil Stonechild was just like many kids his age, quite a prankster. According to friends and former teachers, Stonechild was a bright boy who was struggling to find his identity. He drank, got into trouble once in a while and often found himself in police custody.

Ironically, the Stonechild case, which lay motionless on a shelf in police headquarters for much of the last decade, was reopened a couple of years ago

because of complaints from several Aboriginal men who said they'd been picked up in Saskatoon and dropped off outside Saskatoon city limits by police officers who first took their coats away before telling them to walk home. In both of those instances the weather was nearing the minus 25 degree mark.

When the bodies of several more young Aboriginal men turned up on the outskirts of Saskatoon - frozen to death, with no coats in sight, the suspicions became overwhelming.

Though Saskatoon police originally ruled Stonechild's death an accident, an RCMP task force

reopened the case following the deaths of two other Aboriginal men in Saskatoon. To date, no charges have been laid in any of those cases but Amnesty International and other human rights groups have called for an inquiry to be held in those cases as well. So far the Saskatchewan Justice Department has dogged all attempts to do so, but the current inquiry may also help to reopen those cases.

Stonechild's mother, Stella Bignell, said she wasn't worried when her son didn't come home after being out on a Saturday night because he often went to the reserve to visit friends. She told the inquiry that she thought Neil had been killed by gang members or someone holding a grudge. She only began to believe that Saskatoon police had any involvement in her son's disappearance and death after being told by his friend Jason Roy that Neil had been in a police car pleading for help on the night he disappeared.

"People said Neil was a street child, but that's just not the case," said the woman who runs the group home where Stonechild lived before he disappeared. "His mother loved him to death and his brothers and sisters were close to him. I think he was getting fairly good marks in school...and his teachers liked him. I

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Gov't Appeals Decision on Pilot Sales Fishery

Federal Fisheries Minister Robert Thibault announced last month that Canada's Attorney General has filed an appeal with the Supreme Court of British Columbia in the case of *R. v. Kapp* regarding the First Nations pilot sales fishery.

"The AFN supports the appeal as we had called for it immediately after the Kapp decision was released," said Assembly of First Nations National Chief Phil Fontaine. "The judgment did not consider the First Nations perspective nor did it take into account earlier precedent-setting decisions by the Supreme Court of Canada like *Marshall* that recognize our right to share in the fishery resources of Canada in a commercial context. An argument must be advanced under section 35 of Canada's Constitution which recognizes and affirms Aboriginal and treaty rights."

The Kapp judgment, released July 28 by Judge Kitchen of the BC Provincial Court, stated that the First Nation pilot sales fisheries on the west coast are inconsistent with section 15 of the Charter of Rights and Freedoms.

Chief Fontaine and First Nations representatives met with the federal Fisheries Minister on August 12 to discuss the impacts of the decision and to identify next steps.

"I am pleased to see that the government is taking positive action to ensure our right to share in the fishery resources of Canada is respected and upheld," said the National Chief. "The pilot sales fishery is not a full acknowledgement of those rights but it is an attempt to recognize them and implement them in a balanced manner. This appeal can help bring stability to the fishery and create an atmosphere where we can work together on strategies that ensure First Nations continue to participate in the fishery in a way that recognizes our rights and jurisdiction. First Nations, Canadians and the courts have all stated that negotiated agreements are the preferred way to implement First Nations rights in a manner that benefits everyone. For that reason, I encourage DFO to reinstate the pilot sales fisheries agreements."

Meanwhile the federal and provincial governments have announced the establishment of a two-member task group to explore fishery arrangements that bring greater certainty for all fishery participants in a post-treaty era.

Donald McRae, Professor of Law at the University of Ottawa, has been appointed as the federal representative and Dr. Peter Pearce, Professor Emeritus at the University of British Columbia, has been named by the Government of British Columbia.

The task group will focus on a wide range of topics aimed at developing approaches to fisheries arrangements that support treaty settlement and will support a

sustainable, equitable, economically viable and well-managed fishery.

According to government sources, consultation is a key element of this initiative and the task group will seek input from a variety of commercial and recreational fishing representatives and First Nations organizations, including the B.C. Aboriginal Fisheries Commission.

However, the First Nations Summit and the BCAF are voicing concern over the two-man treaty related fisheries task group.

"We believe the establishment of a bilateral federal-provincial task group is fundamentally inconsistent with the tripartite nature of the BC treaty negotiation process and the objective of establishing a new relationship among the parties," said Grand Chief Edward John, a member of the First Nations Summit political executive.

"Fisheries have historically been a problematic negotiation issue in the BC treaty process due to the marginalization of First Nations interests and concerns. We do not see how the spirit of cooperation between the government and First Nations can be achieved in the absence of our involvement in all stages of development of the post-treaty fisheries management process. We can only hope this task group will be constructive and make recommendations to alleviate this historical problem leading to more efficient fisheries negotiations," added Chief John.

"First Nations believe the task group's Terms of Reference should be expanded to specifically direct them to examine the entire Pacific fishery and develop a forward-looking approach in the context of both treaty negotiations and the implementation of court decisions. We also encourage the task group to learn from national and international experiences including: the East Coast (Marshall decision), Washington/Oregon (Boldt decision), and New Zealand (Maori situation)," concluded Chief John.

"We feel this is a very timely process as there are many fisheries related barriers being faced by several First Nations negotiating treaties. We hope the task



group will be able to address the historical problems such as First Nations fair and equitable access and allocation to the resource based on our Aboriginal Rights," stated Arnie Narcisse, Chair of the BC Aboriginal Fisheries Commission.

The outcome of the joint task group will assist governments in working with First Nations and other participants to implement comprehensive solutions to the challenges faced in developing a post-treaty fishery.

"The task group must also recognize that the conservation ethic must have priority over the economic component in any recommendations stemming from a review of the Pacific fishery," added Mr. Narcisse.

A report from the task group is expected by December 2003. It is expected this will assist in expediting fisheries related treaty negotiations.



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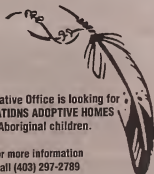
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Wildfires ravage BC interior

by John Copley

This past summer unrelenting Okanagan Valley wildfires once again threatened Kelowna, the central interior's largest city. The fire, just one of hundreds that burned out of control throughout the province for most of the summer, consumed hundreds of thousands of acres of valuable timberland and destroyed more than 300 homes. To date some twenty wildland fires throughout the province forced the evacuation of more than 50,000 people from rural regions and from the cities of Kelowna and Cranbrook.

Poor weather conditions, with no rain and lots of wind, hindered attempts to quell the most serious flare-ups, and also prevented firefighters from creating a break in the fire line.

Because of the continuing fire hazard in the south-central interior and the southwest coast, Premier Gordon Clark extended the state of emergency for an additional two week period. The declaration set in motion a coordinated effort by a team of integrated provincial response staff to address each wildfire situation. The team supports and assists local communities in the process of setting up emergency plans.

When the provincial state of emergency was first sounded on August 2, there were more than 350 active fires burning in British Columbia. That number had grown to an all-time high of 767 by the end of August.

More than five dozen fire departments were assisting the staff through the provision of equipment and manpower. Several hundred firefighters from other regions of Canada that were not facing major forest fire risks, also joined the fray in attempt to bring an end to the province's worst-ever year for forest fire

destruction.

But even as hundreds of Aboriginal fire fighters, considered to be the best in the business, made their way west to help quell the fires, several of the province's First Nations also found themselves in the path of danger.

"There is a wildfire raging through Neskonlith Indian Reserve #1 timber stands, at the top of the mountain, next to Neskonlith Lake," wrote Arthur Manuel on August 18.

"People on the Neskonlith Reserve #1 are being evacuated. The potential of grass fires does exist and the village is in danger of being consumed by fire. The Neskonlith Indian Reserve, like all other areas in the region, is suffering from the extreme dry and hot season. I do not believe there is anyone presently in danger and hopefully the fire will not endanger any homes on the reserve."

No homes were lost that day.

The Secwepemc people of the Kamloops Indian band were forced to defend their lands and livestock when wildfires threatened the community several weeks ago. Cowboys from around the region gathered to join the rescue of several hundred head of cattle, trapped in the firezone. Several emergency planners from the First Nations Emergency Services Society (FNES) were also on hand to provide aid at the fire scenes.

Union of British Columbia Indian Chiefs (UBCIC) President, Chief Stewart Phillip, has announced that a special fund has been established to assist affected Shuswap First Nations in the B.C. interior.

"I would like to express our deep concerns and commit the full support of the UBCIC for those Shuswap Nation and Tsilhqot'in communities affected by the forest fires," said Chief Phillip. "As I understand, the Shuswap Nation Tribal Council met to discuss next steps and I would like to indicate the UBCIC is willing to help coordinate and/or assist in any effort being contemplated. I have learned that due to poor air quality, caused by the Chilko Lake fire, community members who are suffering with chronic illness, Elders and families with young children have been evacuated from Xeni Gwet'in and Anaham Lake to Williams



Lake. Our office will pass on more information when it becomes available. Our hearts and prayers go out to all community members who may have lost their homes and belongings and to those community members working hard under severe circumstances to help those in need."

Thousands of volunteers responded to the calls for help issued under the province's emergency structure. Hundreds of emergency response-trained employees from government departments were deployed as were nearly 1,000 Canadian Armed Forces personnel and more than 230 structural fire department personnel. There were over 4,700 people directly involved in fighting fires in B.C.

According to the Department of Indian Affairs, First Nation communities given evacuation orders include the North Thompson, Whispering Pines, the Paul Lake portion of Kamloops Indian Reserve No.1, and the Spallumcheen First Nation. Other areas under watch include the Lower Similkameen, Xeni Gwet'in, Alexis Creek, and Anaham. Updates on the forest fire situation in B.C. can be found on the Internet at: <http://www.pfp.bc.ca>.

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Focus on Education

Global preservation of Indigenous languages goal of new company

by H. C. Miller

In today's modern economy, people the world over are learning to speak English so they can communicate with clients and businesses around the globe. Even in everyday life, people who speak a mother tongue at home find they use it only a little in their work and social activities. As a result, many Indigenous languages, including those here in Canada, are being spoken less. One man, Solomon Igor, has set about to ensure these precious languages are not lost.

Igor was a teacher in his native Nigeria, having earned a degree from the University of Ife. He later relocated to Canada to study at the master's level at the University of Toronto. "It wasn't long after we arrived in Canada that my family and I noticed we were speaking our own language less often. As we had few others to speak it with, we were relying more and more on English. I could see where we could soon lose our mother tongue. That's when I realized that Indigenous peoples throughout the world were facing the same dilemma," he says from his Saskatoon home office.

Over the past eight years he has worked diligently to develop software for use in recording and learning First Nations languages, and recently established his own company, Solomon Sunrise Creations. "I began to use my technological knowledge and worked with educators and language developers in Canada to develop multimedia materials," he explains. "I work closely with researchers who have been out in the field, working directly with the First Nations communities or with institutions such as Saskatchewan Indian Cultural Centre."

Solomon's work has expanded into Manitoba where he developed a program for Ojibway and in British Columbia he has worked on Chilcotin, Southern Carrier and Shuswap languages. Once word got around about his organization, people began approaching him to assist in preserving their languages as well.

"Cree, Dene, Saulteaux, and the Sioux languages of Lakota, Dakota, and Nakota are among the languages I've already had the opportunity to provide a framework for," he says. The need is the same in all language groups, and the computer software developer says he is pleased that he can use his ability to enhance the teaching of languages. "I work with linguistic experts and educators to develop the software," he says.

Often an alphabet has to be created. "I develop a

font that a particular language is written in, that can be used on the computer to write the materials," he says. "I often start from scratch." Each language is presented in its own specific manner, and if nothing exists that matches, he will create individual materials.

Students who utilize the CD-ROM materials are also informed as to the origin and significance of the vocabulary and related activities, such as dances, feasts and winter festivals. They have the opportunity to listen to and read stories that reflect various aspects of culture in the language that is being taught. And finally, the historical experiences of the people in the different language groups are discussed.

Solomon feels good about the work he is doing. "Basically I believe that the language platforms that I develop are maintaining and developing those which are in danger of being lost," he says.



Computers are here to stay and children enjoy using them. In the business world they are becoming increasingly common and users are increasing in number.

"If we are going to get people to retain their language we must be able to provide computer programs to enhance their learning and retention of it. We have the tools to adapt any language and are happy we can assist in the important preservation of Indigenous languages."

More information about Solomon Sunrise Creations can be obtained at their website solomonsunrisecreations.com or by calling 1-306-978-8133.

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Students of varying ethnic backgrounds eat, live and play together in a tight-knit community blind to prejudice. This atmosphere of acceptance helps build self-esteem, promotes learning and fosters a healthy attitude towards equality of all people.

Being thus, it's not surprising that Notre Dame has such a successful record of graduating Canadian-born Aboriginal students. Notre Dame works to assist the development of Aboriginal students, recognizing and encouraging the cultural traditions that are so vital to preserving Native heritage.

Since 1990, 45 Aboriginal students, including four this year, have earned their Grade 12 diplomas as Honours of Notre Dame. Many of these students have gone on to post-secondary work and are just beginning to make their mark. Earlier graduates have experienced remarkable successes including: Andrea Sanderson ('87) - post-graduate work at the University of Chicago in sociology; Scott Daniels ('85) - NHL career; Lori Johnstone ('87) - lawyer; Riel Bellegarde ('86) - Department of Indian Affairs.

Notre Dame graduates who studied under Athol Murray have made exceptional contributions to Canadian life. Olive Dickson '43, scholar and writer, is famous for research and books on Canada's First

Nations people. Dr. Mel Levallee '60 became Canada's first Aboriginal doctor. After moving up the ranks of the RCMP, Corporal Lenny Bush '71 now trains law enforcement officers for reserves across Canada.

In November 2003 Notre Dame will bestow its Humanitarian Award to Dr. Olive Dickson '43. The proceeds of that dinner will be applied towards the Notre Dame Dickson Bursary for Native students. The Athol Murray College of Notre Dame Humanitarian Award is the highest honour bestowed upon an individual by the College. Candidates are selected from individuals with a deeply-rooted belief in God, outstanding personal values, ready to take responsibility for their own lives and able to serve the true needs of our society in Canada and the world. Past honourees include the Honourable John Diefenbaker (1977), Jean Vanier (1978), Gerald Ford (1981), Frederick W. Hill (1989) and Rick Hansen (2000).

These successes speak for themselves. Overall, Notre Dame College has provided opportunity and challenge in an open-minded atmosphere. It is also continuing to assist Aboriginal students with bursary programs where possible since,

currently, in many cases, government funding has been denied to private school candidates.

Additionally, Notre Dame College recognizes that with regard to Aboriginal youth, it is important that they reach entrance requirements for post-secondary studies. The college does not have an 'entrance' exam. They accept students on the simple proviso that he/she wants to make something of his/her life. Notre Dame College is rooted in the



Catholic tradition, however, the whole philosophy of the College is open-mindedness. They demand students be tolerant and respectful of the traditions of each and every student. With regard to Native students, for example, although they have a short hair policy, Native students may grow and braid their hair in traditional fashion with permission from an Elder. The college has a Native Studies program and, although it is affiliated with the University of Regina for Arts and Sciences studies, the College is working on a second affiliation with the newly-established Saskatchewan Indian Federated College. Counseling and study sessions are provided with all students on a school-week basis as well as additional academic assistance during the noon hours and after school. Students take part in extra-curricular activities whether it be choral, drama or sports. This informal aspect of the education at Notre Dame provides focus and challenge to students and, as most coaches are teachers, encourages association between the teacher and pupil that guarantees greater overall success. The college also brings in guest speakers from all walks of life. With regard to Aboriginal excellence, they have hosted fine speakers including John Kim Bell. Yearly the College takes students to speaking engagements in Regina - for example, during Teresa Stevenson's Chili for Children banquet, students have heard Ovide Mercredi, Perry Bellegarde and Dr. Mel Levallee speak.

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Olive Dickason blazed a new trail in Canadian Aboriginal history

by H. C. Miller

The true and complete story of Canada's First Nations has been brought into the mainstream of Canadian history by a Métis woman who has spent 30 years of her life researching her ancestors' evolution. "The Europeans didn't come along and just spread good tidings to a passive, receptive people with no particular social forms," says Olive Dickason. "It was a genuine contact between two different societies, two

different ways of looking at the world."

Early in her life, Dickason ventured on a journey to shatter the myth that Canadian history begins when European explorers arrived. Born in 1920 in Winnipeg, she began to study her mother's Métis roots as a young girl, and continued through her university years at Wilcox, Saskatchewan, where she

obtained a Bachelor of Arts degree from Notre Dame College. For 24 years she worked as a journalist for the Regina Leader-Post, the Montreal Gazette, and the Toronto Globe and Mail, while raising her three daughters. Once her family was grown, Dickason returned to formal studies, and earned a master's degree in Canadian history in 1972.

She continued with her studies by earning a doctorate in 1977 from the University of Ottawa. At the time that she applied for her doctoral studies, Aboriginal history was not acknowledged as a legitimate subject, and university officials suggested she pursue anthropology. Dickason persisted and eventually was accepted, producing *The Myth of the Savage* as her doctoral thesis in 1984. She followed up with *Canada's First Nations* in 1992, which documents the story of how Canada's indigenous societies evolved over the centuries, and how they changed after the Europeans reached their shores. Today the

books are national best sellers and standard texts in university courses.

Painstakingly thorough research was required to produce the complete story of our Aboriginal ancestors. Dickason developed a multi-disciplinary approach, drawing on art, anthropology, archaeology, and oral history. Soon she pieced together a highly sophisticated society that had thrived for thousands of years and whose rich culture would be recognized for the first time in her books.

Dickason has been honoured frequently in recent years, including the Order of Canada, and the National Aboriginal Lifetime Achievement Award. She came to the nation's attention in the 1980s when

she fought a mandatory retirement at age 65 which her employer, the University of Alberta where she had held a professorship since 1975, was forcing upon her. She continued teaching while a court battle pursued, only retiring in 1992 at the age of 72 when a higher court ruled in favour of the decision.



sion.

Now retired and living in Ottawa, the 83-year-old continues to write and research and pursue the story of Aboriginal people, an activity that she says pays honour to her ancestors.

In the spring of 2003, Villagers Media Productions, in association with Vision TV, released Olive Dickason's *First Nations*, a one-hour video documentary about her life and work. "We set out to tell the remarkable story of one woman's persistent effort to tell the world the truth about the history of Canadian First Nations peoples," says Dawn Deme, producer and writer. "Her personal story was one of immense struggle, but the work that has resulted is changing the way Canadians feel about their country."

The Villagers Media Productions film is currently showing on APTN and Vision TV and will be followed by broadcasts on the Women's Channel, British Columbia Knowledge Network, and Saskatchewan Communications Network.

"This is all very new. Keep in mind that Dr. Dickason's best seller, *Canada's First Nations*, was published only in 1992," says Dawn Deme. "Her book coincided with — and in many cases was the inspiration of — the beginning of a reclaiming of history on the part of Canadian Aboriginal societies. We hope our film makes a significant contribution to that unfolding renaissance."

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Reading levels jump two grades with AutoSkill Reading Program

by John Copley

Two decades ago, Canadian neuropsychologists Dr. Ronald Trites and Dr. Christina Fiedorowicz initiated a series of scientific investigations into the reading process. Their work led to the development of a unique and powerful approach to improving reading skills among students of all ages and abilities. Today, the company that grew as a result of that research, AutoSkill International Incorporated, is synonymous with excellence in Canadian educational software.

AutoSkill's Academy of Reading, the organization's flagship software, has been implemented in more than 4,000 North American schools, with many Canadian school districts having purchased district-wide licenses for this software resource.

"The AutoSkill solution," assured Eric MacInnis, M.Ed., "is effective with individual, smaller and larger groups, as well as whole classes of students and adults across reading levels. First Nations schools, including many throughout western Canada, Nunavut and the Northwest Territories, are already using this software and we'd like to introduce it to even more schools and school districts. In addition to the popular Academy of Reading program, AutoSkill has produced a parallel approach to Mathematics, Academy of Math - and it's available now."

MacInnis, who has a Master's Degree in education, is a reading clinician, former school teacher and the owner of Edu-Skills Services Inc. He says he's helping to ensure that every child - and every adult who's having a difficult time to master reading and math skills, has a chance to do so. His company is a distributor of AutoSkill International Inc. educational software within Saskatchewan, Alberta, B.C. and the northern Territories.

"AutoSkill Academy of Reading," explained MacInnis, "is an accelerated intervention tool that helps underachieving readers quickly get up to grade level. It can also be used with mainstream and advanced readers to assist them in achieving their potential. Academy of Reading is designed to accompany and complement existing reading strategies and offers teachers the tools they need to deliver a balanced approach to reading, with only three 30-40 minute training sessions per week within a balanced reading program. Academy of Reading includes a battery of assessment instruments, as well as teacher record-keeping tools, printable award certificates, encouraging video guides and video tutorials; summative and comprehensive reports; and even life skills' comprehension components appropriate for use with older students. Similarly, Academy of Math incorporates an individualized and supported instructional approach and employs a unique combination of task-breaking

sequencing and mastery criteria that helps even the most struggling students achieve math fluency."

But, adds MacInnis, for success to be realized, one thing is imperative.

"First and foremost," he said, "teachers need to be up to speed on how to use these software resources before they can be implemented effectively. Teacher training is a must because both Academy of Reading and Academy of Math are designed to be teacher-facilitated, rather than self-taught."

Trevor Cardinal agrees. He's a teacher at the Amisk School on the Beaver Lake First Nation near Lac La Biche. He's been teaching for seven years and says that AutoSkill Academy of Reading is "the best and most positively progressive" reading program that he's ever worked with.

"It's a fantastic learning program," said Cardinal, who uses the AutoSkill Reading program on a daily basis. "The grade 4 and 5 kids that participated in the program when I taught it last year benefited tremendously. After just a few weeks the average reading level jumped two full grades - some even more. The children took to it - they loved the program, and the improvements they saw."

But, cautioned Cardinal, you have to know the system before you try to teach it. "It's like anything else - you only get out of it, what you put in," he said. "But if you really want to see an improvement in the reading level, the comprehension and the overall attitude that students have about learning, it is well worth the effort to integrate this program within any reading curriculum. The program is teacher-driven and as such each teacher must be fully familiar with the program before they can teach it effectively. It's a bit of a task but well worth every minute - for the teacher and the student - and therefore for the community as a whole. The thing that I like about the program is its versatility - you can customize the contents and deliver the material in the format of your choice; storytelling,

question and answer periods, themes - everything can be geared to your specific needs. I can see a day when this program will be developed in Cree, and perhaps other Native languages. In fact, it's possible now - there are several Cree dictionaries on the market already."

Before joining the teaching staff at Amisk, Trevor Cardinal taught school in the Northern Lights School Division and for the Saddle Lake First Nation, where he first introduced AutoSkill Academy of Reading software.

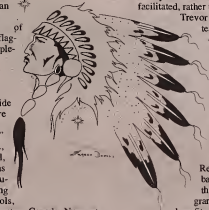
Other schools using Canadian-developed and owned Academy of Reading software include Tusarvik School at Repulse Bay, Nunavut; Pagan School at Goodfish Lake, Alberta, where Academy of Math is also being implemented; Tsu'Tina, Siksika and Morley First Nations' schools, also in Alberta; and Kuparuk Island, Siksipox and Boquilla Band Schools in British Columbia.

"I'm very excited with the program and its potential," said Carmie MacLean, a Prime Minister's Award-winning teacher who's helping to integrate the program into the curriculum of Repulse Bay's Tusarvik School.

"We enrolled all of our students - from grade four upward - some of the younger students will join in at a later time. The program certainly doesn't replace good teaching, though it must be accompanied by it to achieve maximum potential. But, I think it will benefit every student who uses it consistently over a period of time."

AutoSkill International Inc. is a recognized leader in the development of educational software products that work. Some of the prestigious awards they've won with their Academy of Reading Program include the Media & Methods Magazine Awards Portfolio, Curriculum Administrator Top 100 Products Award, the Presidential Award for Outstanding Training Program, the Orton Dyslexia Society Award, the Al Marsh Award from the International Corrections Association and the Canadian Council for Exceptional Children Award.

Eric MacInnis says he welcomes inquiries from within schools, school districts and institutions interested in learning more about the AutoSkill educational software. Call him at (403) 844-8490 for more information.



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Keewatin Career Development Corp. partnering with SchoolNet

by Ennis Morris

In 1996, 14 northern Saskatchewan career and educational service-providing agencies formed a partnership so they could successfully carry out a Canada/Saskatchewan Strategic Initiatives project that concentrated on career services. Though the initial project was completed in 1999, subsequent agreements with the province have ensured that technology and services in the career sector remain viable. The Keewatin Career Development Corporation, which is registered as a Saskatchewan non-profit organization, operates with funds generated through grants and service fees. The member agencies appoint individuals to the Board of Directors, which in turn provides corporate direction. Operations are overseen by the general manager and carried out by staff.

The broad mission of KCDC is to use information and communication technology (ICT) for the social and economic benefit of the residents of Northern Saskatchewan, as well as First Nations, Metis, rural, and remote communities. This includes research and development of technology and applications and provision of services using ICT. In addition, the corporation provides inter-agency support for Northern Saskatchewan's career service sector.

In 2000, KCDC was awarded the Industry Canada Smart Communities Demonstration Initiative in Saskatchewan, called the Headwaters Project. In 2002, the corporation was selected as regional management organization for Industry Canada's First Nations SchoolNet Program to serve First Nations schools in Saskatchewan and Alberta. Earlier this year, two projects headed up by KCDC, and undertaken in partnership with New North, received funding under the Broadband for Remote and Northern Development Program.

The Keewatin Career Development Corporation also provides commercial technology products and services for organizations and individuals in remote communities. This service provides local access to ICT for remote communities, building capacity to realize the advantages the technology has to offer. Revenue from fees is used to sustain services for Northern Saskatchewan communities.

"We do a lot of work to build the capacity to deliver and benefit from on-line education in remote and First Nations schools," said KCDC spokespersons. "Much of this is available as professional development seminars and courses. Connections to this material are made through the Education Centre web site. The potential benefits of on-line education for remote communities is just starting to be realized. We envision a day when location will not hinder what a person can achieve in education."

Modern applications of information and communications technology can open many opportunities for better education in First Nations and remote communities. KCDC has worked to develop and test on-line education initiatives in Northern Saskatchewan and



CHRISTOPHER, HARVEY, CHAMBAUD, 2000.

also provides First Nations SchoolNet services for schools in Saskatchewan and Alberta as the program's regional management organization.

"The First Nations SchoolNet Program," said Bev Laliberte, the Alberta Region's First Nations SchoolNet Program Coordinator, "is part of the family of initiatives of Industry Canada's SchoolNet Program to connect schools to the Internet. Through the First Nations SchoolNet Program, we can provide assistance to schools for connectivity and hardware costs. We also provide Helpdesk services for troubleshooting local area network and connectivity problems. Our educational and technical personnel are available to help schools build technical support capacity and to assist teachers develop professionally in the use of technology in education. This year, we are working with schools to begin developing a video conference network."

"KCDC has a keen interest in using computer technology to support a vision of learning and teaching that accommodates the needs of First Nation students and communities. We are willing to work with all potential partners that have an interest in advancing technology and education in First Nations Schools."

These partnerships will be regarded as critical mechanisms to ensure First Nations are actively involved in both short and long term decision making processes."

For more information about KCDC or the First Nations SchoolNet, contact Bev Laliberte at (306) 235-2221. Email inquiries can be sent to: bev.laliberte@kcdc.sk.ca.

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RJ Wholesaler is located in a 70 x 30 foot warehouse on the Grand River Territory of the Six Nations, in Southern Ontario.

The business focuses on educational supplies, classroom, arts and crafts supplies, office supplies and office products and they are hoping to expand into playground equipment and apparel along with janitorial or cleaning supplies.

With so many First Nations communities taking over education, they hope to be able to offer educational supplies at a more competitive rate than off reserve, non-native suppliers.

Ross Johnson, a local restaurateur saw the recent takeover of education by Aboriginal communities, as a business opportunity.

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He hopes to be contacting Aboriginal school boards from across Canada both at the elementary level and high school and post secondary levels as well.

An Oreida, Ross Johnson, worked for 23 years for a Hamilton steel company where he was active in union work and was able to gain management skills during those years.

Since retiring, he and his wife Joanne opened a

restaurant that they have been operating for over seven years.

Lewis B. Staats is the coordinator of purchasing and sales and is well known for his work on Aboriginal policing related issues in Canada and is the owner and operator of LBS First Nation Police Consulting.

Ross and Joanne are hoping his many skills in building partnerships between governments will work to help them in launching their business and being seen as a credible supplier to First Nations based schools across the country.

If you are interested in talking to RJ Wholesalers they can be contacted at 905-768-4447.



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Book Review

Delayed Frontier Peace River Country to 1909

by David W. Leonard
a production of the
Edmonton & District Historical Society
published by
Detselig Enterprises Ltd., Calgary, Alberta
review by John Copley

As Alberta's Centennial Year 2005 gets closer the province and its two and a half million residents are beginning to prepare for what will certainly be Alberta's biggest-ever birthday bash. And what better way to celebrate the province's 100th year in confederation than to own a little piece of its history. You can begin to do that by purchasing a good book or two on Alberta's past; books that will increase your knowledge about the province and its people, add enjoyment to your life and make interesting conversation material when friends and family drop by.

My first recommendation is *Delayed Frontier: Peace River Country to 1909*, a David W. Leonard Ph.D. masterpiece first published in 1995 and then again in 2000 by well known Calgary-based book publisher, Detselig Enterprises Ltd.

Delayed Frontier is an interesting, well written and richly documented book that focuses on the history of the Peace River Country by introducing a close look at the

plight of the Beaver Indian, and other Native peoples of the region.

Leonard's book is filled with an array of rare photographs and unique drawings and each chapter concludes with a series of 'endnotes' that gives the reader additional access to information and allows for better clarification of the facts. Most readers, however, will find this added information little more than side dressing because the author has done a remarkable job of telling the story in such a down-to-earth tone that readers will need little, if any, clarification. Dealing with an era of history that expands

from the beginning of the 1800s into the ninth year of the 20th Century, *Delayed Frontier* travels back in time to days when hardship meant more than having low batteries, no parking meter space or running low on sugar. The book's subject matter is interesting and diverse. Issues and topics broached within the 256 page manuscript include significant passages relating to Treaty No. 8, stories about the fur trade and how it operated, descriptions relating to the appearance of trade and commerce in the west and tales about the work of the missionaries and the role they played in the early development of western Canada.

Author David Leonard, who wrote his book in cooperation with its producer, the Edmonton and District Historical Society, was born and raised in the Peace River Country region of Alberta. *Delayed*

Frontier: The Peace River Country to 1909, is another in a non-related series of books written by Leonard about the land of his birth. Authoring several works on Northern Alberta, including, *The Lure of the Peace River Country 1872-1914*, and, *A Builder of the North West: The Life and Times of Richard Secord*, Leonard has also been involved in Alberta's history as a former Provincial Archivist of Alberta and now as a member of the Historical Sites of Northern Alberta Society.

Of *Delayed Frontier*, Leonard writes: "As the Peace Country has no definite boundaries, the decision was made to confine

this story to those lands lying west of Grouard, east of Hudson's Hope, south from Peace River and Fort St. John and north from the Wapiti River and Sturgeon Lake."

Delayed Frontier is a book that will dispel any beliefs you might have had about the "leisure life" led by First Nations. It will diminish any idea you might have had about how the term "fair play" measured into the life of the early pioneer. The book, both enlightening and educational, offers readers an opportunity to absorb the events of another lifetime in order to understand what's happening in their own. The continuing story sheds light on the events leading up to the near extinction of the Beaver Nation. It describes in detail how treaties were surrendered, how promises were broken, how once-mighty leaders were betrayed, how innocence was lost.

Leonard utilizes Treaty 8 as the starting line or base point for his account. Readers will quickly discover that over the decades, as each major event created its own changes within the climate and attitudes of a growing frontier, it was the First Nations who suffered the most losses. The erosion of their lifestyle, their introduction to the religious behaviours of the day and the ensuing starvation that wiped out many small Indigenous groups were all tragic consequences of growth. From the early fur trade to the arrival of the missionaries and from the Klondike gold rush to the spreading out of agricultural lands, *Delayed Frontier* is a book that will answer many questions - while at the same time creating even more.

Delayed Frontier: The Peace River Country to 1909 was first published in 1995; the 2000 reprint, now available, is reasonably priced at just \$39.95 (Cdn).

Delayed Frontier

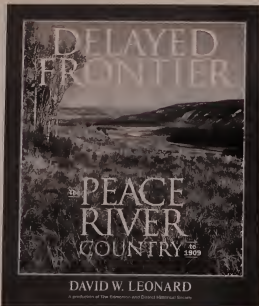
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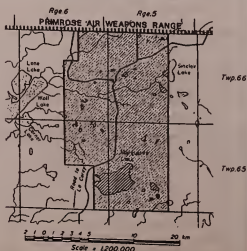


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According to a recent Canada West Foundation report, almost two-thirds of Canada's Aboriginal population resides in the West. A major challenge facing Alberta is the need to more fully engage Aboriginal People in the mainstream economy. According to the Executive Director of the Heritage Community Foundation, we are currently missing an enormous opportunity to train Aboriginal young people for careers using Information Technology.

That is why the Foundation is partnering with First Nations organizations on a range of web development projects. The Foundation is a charitable trust committed to linking people with heritage through discovery and learning. Currently the Foundation has partnered with representatives of Alberta's Treaty 6, 7 and 8 First Nations to help create the *Nature's Law: The Traditional Legal Code of Alberta's First Nation* research project. This is not only a research project but will also have an accompanying website and other educational materials. *Nature's Law* explores the laws by which Aboriginal People have traditionally governed themselves. It involves Elders and representatives of the various Treaty areas as well as lawyers and academics. The Alberta Law Foundation has provided seed funding for 2003-04 for the initial research phase of the project. However, this funding has to be matched. The project team is currently seeking corporate and other funders.

The *Nature's Law* project also reinforces the need to live in harmony with the Creator, oneself and the community, and will counter negative and stereotypical images of First Nations by demonstrating their proud heritage and traditions. "First Nations had complex systems of governance prior to the coming of Europeans that drew on the laws that governed all aspects of the creation and relationships between plants and animals, and human beings and the natural world," explains Dr. Adriana Davies. The project team envisions the development of lesson plans and student activities drawing on the research including oral histories, existing ones and others that are being done to support the project. She notes, "These Edukits will be used to assist First Nations children to understand their heritage and to help build positive self-image." The project would not be possible without the commitment of Elders such as Chief Wayne Roan and others from each region of the province.

Dr. Shaun Hains, a respected Elder within the Aboriginal community, has been a teacher with Edmonton Public Schools for over 20 years. In a letter of support, Dr. Hains expressed her pleasure in the development of the Edukits.

"It is important to include educational opportunities for our youth that teach about our history and our multicultural realities," writes Dr. Hains. "I am very confident that the Heritage Community Foundation is up to the task and will deliver an outstanding product for our youth."

For more information, contact Adriana Davies at Heritage Community Foundation, Suite 54 9912 106th Street, Edmonton Alberta T5K 1C5 or phone (780) 424-6512 x222 or email adriana.davies@heritagecommunityfdn.org.



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Learn for life... Learn for a lifetime

by Lee White

Education is just another word for learning, another way of learning.

That does not mean there is no value to formal education. In our early years it provides the opportunity and structure to gain the basic knowledge and skills we need to live full and productive lives in this world. When we select a career path, education provides the formal training we will need to pursue that career effectively and successfully.

But while that formal education is essential, it is only one of many ways in which we learn and how our lives are affected — often without us even realizing it.

It begins even before we are born. In the womb, our well being affects the kind of person we will become. If we are undernourished because our mother does not eat well, our development will be affected. If she consumes alcohol, we may face a lifetime of problems from Fetal Alcohol Spectrum Disorder (FASD). If there is stress or violence during her pregnancy, that will have an impact, too. If she has infectious diseases such as hepatitis, syphilis, gonorrhea, or HIV/AIDS, they may be passed on to the fetus, as will addiction

to hard drugs. Once born, we learn from those around us: About love by being loved, about feeling safe by being protected, about responsibility by being cared for. We learn about values and priorities by observing the values and priorities of those around us. We mold our behavior by echoing — or rejecting — the behaviors of those closest to us.

We learn our history and culture from our families and communities as we seek our self-identity.



And — despite all of those influences — the most important thing we can learn is that we have choice. We can choose our own paths if we are willing to do what must be done to make those choices a reality.

Stonechild

continued from page 6

Saskatoon officials have recently made some statements regarding possible police involvement in Stonechild's disappearance.

Saskatoon mayor, Jim Madding, was a sergeant with the Saskatoon Police force when Stonechild died in 1990. These are his remarks: "With respect to the Neil Stonechild file, there were certainly concerns raised in and around the police service after the event. I can't pin down exactly when, but I know that it did become knowledge to most of the members that there may

have been some involvement by a couple of members of the police service with Mr. Stonechild at about the time of his demise."

Russell Sabo is the city's current police chief. When he was asked by reporters if he was aware that police were in the habit of leaving Aboriginal men outside of town he answered: "We had indicated, as I understand, that we didn't have any other incidents of this nature. In fact, we have. And that's come to my attention and I think we have to take ownership of things that have transpired. It happened more than once and we fully admit that and, in fact, on behalf of the police department I want to apologize to those people who we had said it was a one-of-a-kind incident."

When the commission started the inquiry hearings on September 8, Mr. Justice D.H. Wright said, in his opening remarks that he wanted to emphasize how important it is that the proceedings of the inquiry be as fair and balanced as possible, mindful of the interests of the parties. It is also essential that the public have as much information about the proceedings as possible, commensurate with the proper conduct of the hearings and the interests of the parties involved. The role of the media will be very important. In matters of this sort there must be transparency and accountability.

Stonechild's family can take little comfort from what has transpired to date; hopefully the inquiry will bring better closure to the case by finally getting to the truth.

In about two months the Commission will complete its inquiry and deliver a final report containing its findings, conclusions and recommendations to the Minister of Justice and Attorney General of Saskatchewan.

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Indigenous Law Program provides challenging course of study

The Indigenous Law Program was introduced at the Faculty of Law, University of Alberta in 1991. The stated goals of the program are (1) to address the under-representation of Aboriginal lawyers in the legal profession, (2) to provide a means for effective and culturally appropriate legal representation for Aboriginal persons; (3) to enable the articulation of Aboriginal claims and rights, and (4) to enhance diversity within the Law School and the legal profession.

"Since its inception 12 years ago, 59 self-identifying students of Aboriginal ancestry have graduated from the Faculty of Law with a Bachelor of Laws degree," said U of A Indigenous Law Program, Director Lisa Weber. "Where are these individuals now?" she continued. "One of my goals for this year is to in fact determine where our graduates have gone, and to determine what they have done with their legal education." Many graduates of Law practice law in the traditional sense. Many more pursue different, yet equally rewarding careers, in areas such as business, politics, community development, education.

Increasing the number of Aboriginal lawyers in the legal profession is only one of the stated goals of the Indigenous Law Program. In Weber's opinion, it is typically reasons (2) and (3) that draw Aboriginal people to study law. "The availability of qualified and committed legal counsel to represent and assist Aboriginal groups as they move to increased self-governance, self-sufficiency, and economic independence in the future will be of utmost importance," added Weber. "I have yet to be acquainted with an Aboriginal law student who is not here because he or she has a strong and deeply embedded sense of loyalty, not only to his/her home community, but to Aboriginal people throughout Canada. We need to support members of our communities who commit themselves to further education. We need to especially celebrate the successes of those students who commit to the challenging, arduous 3-year journey called law school. If Aboriginal communities, businesses and governments can demonstrate their support for these warriors by consistently encouraging them, hiring them when opportunities are there, I think that then, the Indigenous Law Program will truly be achieving its goals."

Also a graduate of the Faculty of Law, Weber commented that many Aboriginal law graduates of U of A Law maintain social connections, although no formal survey has been conducted to follow their career

paths. "Many of us belong to the Indigenous Bar Association, a national association of Indigenous lawyers," she noted. "The IBA is a great organization, hosting several conferences throughout the year on current and emerging Aboriginal legal issues. To have a local or provincial group would only add to this camaraderie, and I think that my colleagues would agree on this."

A few of the opportunities that are being developed right now through the Indigenous Law Program are: a mentorship program between Aboriginal law students and Edmonton/St. Albert high school youth; an Aboriginal legal clinic for Edmonton & area Aboriginal people who are encountering difficulties with the law; a formal Alberta Indigenous Alumni association; and a cooperative summer/article placement with firms and corporations with large Aboriginal clientele. These projects are at varying stages right now, but will be officially announced once they are operational.

Those interested in coming to law school must know however, that completing a law degree is very challenging. Weber comments that a common misconception is that that they get a break. "Nothing is further from the truth," she explained. "All students have the same requirements, you must complete 3 years of law courses, then article for 1 year if you wish to practice law. In order to get here, you must have at least 2 years of a degree already completed; you must have written the LSAT, and have gotten a decent LSAT mark. You must have written the LSAT by November 1st, which is the deadline for admission for September 2004. Expectations are quite high at the U of A Law School, but I don't look at that as a bad thing. Set your goals high. Through commitment, perseverance and spirit, you can succeed, Aboriginal or not."



HAIDA BEAR *Chewie mite*

Admissions for September 2004 are currently being accepted and must be received by the University on or before November 1, 2003. Students will be able to submit all the supporting documents for their application to law school up to February 1st. Interested candidates should contact the Director, Lisa Weber at (780) 492-7749 or by email at lweber@law.ualberta.ca.

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Step into it.



Tribal Council Investment Group paving the way to progress

by John Copley

In just 13 short years the Tribal Councils Investment Group (TCIG) of Manitoba Ltd., has become one of Canada's most respected and successful investment companies - and a major player in the development of a future that appears positive and promising for the country's growing list of First Nations owned and operated business ventures.

Founded in 1990 by Manitoba's seven First Nation Tribal Councils (Dakota Ojibway Tribal Council (DOTC), Interlake Reserves Tribal Council (IRTC), Island Lake Tribal Council (ILTC), Keewatin Tribal Council (KTC), Southeast Resource Development Council (SERDC), Swampy Cree Tribal Council (SCTC), West Region Tribal Council (WRTC)), TCIG represents 55 First Nation communities and the more than 92,000 people who reside on them.

"Each of the seven Councils made an initial investment of just \$25,000 when the Tribal Councils Investment Group initiative was first introduced," explained the organization's Director of Corporate Development, Christian Sinclair. "The organization is mandated by the province's First Nation communities to set the standard for First

Nations corporate success. We meet our mandate by creating wealth and employment and by helping to build a solid foundation for sustainable First Nation economies. As we meet our objectives we also continue to develop into a major player in the Canadian economy."

From small beginnings good things often grow, but not without a plan of action.

"We are building for the future," added Sinclair, "and we are doing so by utilizing a core group of corporate values that guide the decision-making process and ultimately, the success of TCIG ventures."

Those values, as simple as they are straightforward, were well thought out and are already paying big dividends. The company that began its journey with less than a quarter million dollars just over a decade ago, now has more than \$22 million in investments and holdings.

"The Tribal Council Investment Group," explained Sinclair, "is dedicated exclusively to the economic development of member First Nations communities. When the organization was first founded its member shareholders

Continued on Page 32

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Firearms group says Natives will suffer most from gun registry

by John Copley

If you've been arrested for carrying a weapon in the bush or in your vehicle because you don't have a Firearms Acquisition Certificate (FAC) chances are your court case is scheduled to come up soon. If you need help with your case, contact the National Firearms Association, Canada's most effective organization when it comes to battling the federal government's new gun law registry.

"The National Firearms Association (NFA) is Canada's leader in the quest for fair and practical firearms and property rights legislation," remarked the organization's president, Jim Hunter, in their September 2003 newsletter. "While working for practical laws across Canada, the NFA provides access to legal assistance for the defense of the rights of Canadians. In the specific area of 'improper charge' charges, in three out of four cases with NFA help, the Crown drops all charges before the case gets to court. Eighty-five percent of cases that go to court are won with the assistance and advice of the National Firearms Association. Members of other Canadian firearms groups often call the NFA when they require legal information and assistance."

You are welcome to do the same, said NFA spokesperson, David Tomlinson, in an interview with *Alberta Native News*.

"The firearms control laws are unjust," said Tomlinson, "and anyone in this country who disagrees with them should join us in fighting for real democracy in Canada. One of the major roles that the NFA

plays, and takes very seriously, is that we are 'Canada's voice in Ottawa' - and we will continue to lead in this continuing effort. If you believe that government has overstepped its mandate when it comes to property rights, get behind the NFA - it's your organization."

Tomlinson says that the government made several errors in its hurry to ram the new gun laws through legislature. One of them was to disregard Aboriginal rights.

"Government's willingness to run rough-shod over its own rules, regulations and court decisions have compromised their gun registry," said Tomlinson. "The costs are already hundreds of times greater than Ottawa first announced and it's going to get very expensive for the taxpayers before it's all over. There are just too many flaws."

Tomlinson says the greatest risk taken by Parliament during the enactment of the firearms control law lies in ignoring the requirements of the James Bay Treaty - that the First Nations under the James Bay Council be consulted before any such legislation goes before parliament.

"Under the terms of that Treaty," he said, "which incidentally is part of the Canadian Constitution, firearms control legislation cannot be placed before Parliament until after it has been considered by the James Bay Council. That was never done at the time Bill C-68 was being enacted."

As a result, he said, "any Aboriginal person charged under a C-68 law or regulation has an apparently solid defense, in that he or she can claim that the legislation was never properly entered into Parliament, and therefore could never have been lawfully enacted. It is quite clear that the constitutional requirement was not met, and that the political party in power at the time used its Committee majorities to avoid considering the problem."

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He said when the argument gets into a courtroom lawyers will easily be able to prove that because government failed to live up to its obligations before taking the Bill before parliament, the entirety of Bill C-68 is illegal, and as such would also void Bill C-15. If anyone from the James Bay Treaty area is charged, says Tomlinson, they "will probably include the minutes of this Committee for Meetings of the Standing Senate Committee on Legal and Constitutional Affairs, dated October 26, 1995, plus other related evidence and motions placed before those Committees in the process of the hearings on C-68."

Tomlinson added that the October 26, 1995 positions taken by Ian Binnie (now a Supreme Court of Canada Justice) before the Standing Senate Committee on Justice and Legal Affairs are also relevant.

"The Aboriginal peoples seem to have a very solid case," he said.

Tomlinson urges anyone charged under the firearms control laws to contact the NFA to get a better idea of what they are facing and the best

way to go about it.

"The NFA has defenses prepared and ready for use to protect firearms owners who get into trouble with our abusive firearms control laws," he reiterated. "Anyone charged with any firearms control offense should refuse to answer any questions from anyone, including police officers, then call the NFA. Often, even if a person seems clearly guilty, the defects in the law will make conviction of the offense impossible - if you know the laws the way the NFA does," together we will prevail."

Membership in Canada's National Firearms Association, says Tomlinson, "is one of the most cost effective ways you can protect your rights to own and responsibly use your firearms. We have seven levels of membership to fit your needs from individual member to large clubs. NFA Members can also participate in NFAL, our Liability Insurance program for hunters and shooters. For an annual premium of only \$5.95 each member (individual or club) can be covered for \$5 million of liability insurance."

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FAST DAILY SHIPMENTS

Edmonton Police Service accepting applications

by John Copley

The Edmonton Police Service (EPS) is looking for quality men and women interested in pursuing a career in police work.

"We expect to hire somewhere in the neighbourhood of about 100 police officers a year for the next three or four years," explained EPS Recruiting Sergeant Bob Hassel "and we are currently taking applications."

Sgt. Hassel has been with the EPS for 15 years; he's been with the recruiting division for six months. He says if you've got the desire to become a police officer, the personality, patience and poise it takes to become one and the will to persevere until you succeed - even in the face of danger, he wants to talk to you.

The EPS currently employs 1,200 sworn police officers and more than 600 civilian members and utilizes the services of several hundred "very valuable volunteers" who participate in numerous ways every day.

But hiring on at the EPS isn't quite like submitting an application to McDonald's - there's a set of stages that every applicant must go through before he or she can be accepted. To get to the next stage, you must first pass through the one you are in - applicants keep going until they reach the last stage - that's where the uniform is, and the responsibilities begin.

"I'd recommend this job to anyone seeking a career in law enforcement," said 18 year veteran, Sgt. Stewart Callicott, who first dreamt about becoming a police officer when he was just nine years old. "Some people join the police service after they've finished university, some before they begin; others join because they aren't happy with their current career choices and are seeking a change. For me, it was always a childhood dream. Working with the Edmonton Police Service gives one the opportunity to make a difference, a positive difference in the community. There's nothing I'd rather do."

Likewise for Constable Daryl Mahoney, a self-described "army brat" who made a right turn instead of a left at the recruiting line and ended up in the EPS instead of the DND (Department of National Defence).

"It is a very rewarding line of work and one that I'd encourage Alberta's Aboriginal youth to consider," he said. "If you've maintained good character, can pass the medical, are determined to work hard and do the best you can, this could be the life for you. There are more than fifty Aboriginal police officers currently working within the Edmonton Police Service and there's room for more."

In fact, Aboriginal police officers, both men and women, represent about five percent of police officers within the EPS.

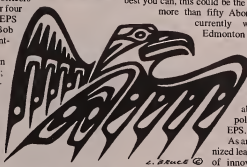
As an internationally recognized leader in the development of innovative policing techniques, the Edmonton Police Service often plays host to agencies from around the world who visit Edmonton to learn more about EPS community policing initiatives. In addition to its excellent reputation of delivering quality policing services to the public, the Edmonton Police Service is at the forefront of law enforcement computer and

communications technology, equipment and training. But it's the Edmonton community that benefits the most from EPS expertise.

"Our mission statement, 'policing with the citizens of Edmonton to achieve a safe, healthy, and self-reliant community', is more than just a slogan," assured Sgt. Hassel. "It is the yardstick by which every decision is judged. For members of the Edmonton Police Service, this mission statement has real impact on how each police officer approaches service to the public."

A career in policing," he explained, "is primarily about one thing - working with people to ensure public safety through crime prevention and law enforcement. Police work requires that a constable be able to build relationships in the community, showing sensitivity to and concern for the needs of people from all races, cultures and backgrounds. A police constable must be willing and able to work days, nights, weekends, holidays - he or she must be flexible, agile, patient and even-tempered; it's not a job for everyone but then again it's not everyone's job."

Continued on Page 39



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About Our Cover

Hail to the Chief

Long before Graham Greene and Tonto Cardinal became role models for Aboriginal young people on the silver screen, a former longshoreman from Vancouver was breaking new ground.

Long before "Dances With Wolves" broke the negative stereotypical image of Aboriginal people by showing them as the complex and fully human beings that they are, this sometimes ethereal actor and musician was displaying an appealing humor and playfulness that belied the popular image of the savage and/or stoic Indian.

The actor was Chief Dan George, and the breakthrough role was as Old Lodge Skins in "Little Big Man," although he had already acted in several television shows and movies in both Canada and the United States before playing that role.

That performance not only won him the New York Film Critics Award for best supporting actor, but he

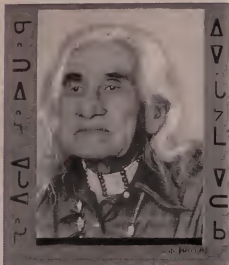
was also nominated for an Academy Award in the same category.

That success led to more high profile roles in both movies and television.

His success as an actor raised his profile in both the Aboriginal and non-Aboriginal community, and gave him a powerful voice on Aboriginal issues at a time when those issues were being actively protested and debated.

But rather than the sometimes strident voice of militant protesters, Chief Dan George conveyed messages just as powerful as his own poetic and persuasive way.

Even though he died more than 20 years ago (in 1981) at the age of 82, his image and impact endure, in his movies, in his writings and in his still-replayed filmed and taped speeches and presentations.



New research on on-reserve matrimonial real property

A new research report on the socio-economic effects of marriage breakdown on First Nation women and

their children, providing further insight into on-reserve matrimonial real property issues compiled by researcher Karen Abbott, is now available from Indian and Northern Affairs Canada (INAC).

The report, "Urban Aboriginal Women in British Columbia and the Impacts of the Matrimonial Real Property Regime" is an exploratory study based on interviews with women who, following marital breakdown, left their reserves to live in urban British

Columbia. This report is one of several research projects recently undertaken by INAC in its efforts to better understand how contemporary matrimonial real property issues have affected the lives of reserve residents, most particularly women.

At present, people living on a reserve have fewer rights regarding their matrimonial home when a marriage or common-law relationship ends than do people living off a reserve. The Indian Act is silent on the issue of on-reserve matrimonial real property, and most of the legal rights and remedies found in Canadian laws related to the matrimonial home, which apply off reserves, are not available to people living on a reserve.

The Senate Standing Committee on Human Rights has agreed to undertake a study on the issue of on-reserve matrimonial real property. The study will formally commence this month and the Committee will produce a report by December 31, 2003.

The report, "Urban Aboriginal Women in British Columbia and the Impacts of the Matrimonial Real Property Regime" is available on the Internet at http://www.aicn-inac.gc.ca/wige/ura/index_e.html

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Resource Development

A united front would benefit trappers

by John Copley

One of the key elements to Canada's quick rise historically was its successful fur trade, an industry that once fueled the nation and today still plays an important role in the lives of many Canadians.

But times change and so has society's attitudes and as a result the trapper is often caught in the shuffle, something that Alberta Trapper Association member, Lew Ramstead, says has created hardships for every trapper and especially the older Aboriginal trappers, some of whom can not read or write.

"Imagine, if you can," suggested Ramstead, "that you are an elderly Indian trapper up near Fox Lake or High Level or MacKay or anywhere else in Alberta and that you have spent your entire life in the bush, on the trapline, living a traditional lifestyle. Imagine also that you had no real opportunity for schooling and have never learned to read or write. What's your worst nightmare going to be? How about 30 or 40 registered letters from an oil company that tells you they are coming in to do six months worth of work right in the middle of your trapline. Only the tough can survive under these conditions and tough means being knowledgeable and knowing how to respond, knowing how to benefit rather than being pushed out with nothing."

But that's not always an easy task. Legal papers and night-of-work documents count for everything. The Aboriginal trapper doesn't own the land he or she is working - they just own the right to trap on it. As a result, permits are issued regularly to companies pursuing economic interests in rural Alberta and if you aren't experienced in dealing with the front men for oil companies, logging firms, mining speculators and others seeking to capitalize on the province's vast and rich wilderness resources, you don't stand a chance.

"What I'd like to do, in fact what I've been trying to do, but so far haven't managed to accomplish," said Ramstead, "is to get more participation from Alberta's First Nations leadership. By working together we can find solutions and we can provide some help when those letters come in, but first we have to know who's getting them. There are 1700 trapping areas in Alberta and about 40 percent are Aboriginal trap lines, mostly First Nations, but also Metis, and most of these trappers are elderly, many have spent their entire lives in the wilderness. Being a trapper isn't just about gathering fur. It's a lifestyle, a way of life that is shared by people who care a great deal for the land, the environment and the creatures on it. If the life of the trapper is going to be protected, we need to focus on protecting what trappers have cared about for centuries - the land. I encourage Aboriginal trappers from across Alberta to work with us in setting up a registry of trappers that we can use to keep them informed and that they can use to contact outside assistance when they need it."

The Alberta Trappers Association (ATA) is a non-profit organization with a mandate to provide services that benefit the province's fur-trapping community. The organization also oversees the Alberta Trappers Compensation Program (ATCP), a task it has been fulfilling since 1997, when the programs' stakeholders

determined that the ATA would take over administration of the program, which was established by the Alberta government in 1981.

The ATCP provides a framework for compensating operators of Registered Fur Management Areas (trappers) for trapping business losses related to industrial activity on RFMA's, such as theft, vandalism, and cabins lost to naturally caused forest fires.

"A seven member Board of Directors manages the program," explained Lew Ramstead, the ATA Independent Chairman (selected by the stakeholders) of the ATCP. "The board manages the program; its members were appointed from the Alberta Forest Products Association (AFPA), the Canadian Association of Petroleum Producers (CAPP), the Alberta Metis Trapping Community, the Alberta Trappers' Association, the Alberta Treaty Indian Trapping Community and ATCO Electric."

One of the biggest difficulties in initiating a successful working partnership between Native and non-Native trappers in Alberta, explains Ramstead, comes from years of stereotyping and misunderstanding.

"There can never be true peace as long as we're using terms like 'they' and 'us,' trappers are trappers and it doesn't matter what ancestry you were born into. We all share the same interests and each one has just as much to lose as the other. We need to work together for the betterment of the industry."

The values of the ATA are indicative of fair play, respect and compassion for the wildlife and respect for the laws and regulations that govern wild fur harvesting privileges in the province.

"We see an Alberta where the harvesting of wild furbearers is an ongoing, respected management activity that helps to ensure the continuation of this part of Alberta's heritage, culture and identity," said Ramstead. "As an association, we promote the harvesting of wild furbearers in a humane and sustainable manner that benefits not only the province's wild fur resource but all Albertans."

Lew Ramstead is closing in on 70; he spent 35 years hiking through the bush as a wildlife conservation officer in Alberta and even if he doesn't know every trail, he certainly knows every trick. But he says there's no trick, only good practices when it comes to maintaining the wilderness, the only trick is learning how to get more First Nations and Metis involved in what he's doing.

"It's a very difficult task, an impossible thing to do alone," he said. "There are about 700 or so Aboriginal trappers in the province and the only way to work collectively with them is to initiate a project that they can participate in. To this end, the Alberta Trappers Association is very interested in establishing a working partnership with the province's First Nations and Metis leadership; I think we'd make a great team."

To learn more about how



you can get involved in a working relationship with the Alberta Trappers Association call (780) 349-6626. Check out the website at www.albertatrappers.com for a full range of programs, guidelines, trapping regulations and more.

The Alberta Trappers Association Head Office is located at #2, 9919 - 106 Street, Westlock, Alberta T7P 2K1.

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PROGRAM INFORMATION

The Alberta Trappers' Compensation Program provides a framework compensating operators of Registered Fur Management Areas (trappers) trapping business losses related to industrial activity on RFMA's, theft and vandalism, and cabins lost to forest fires.

A seven member board manages the program with members appointed from: Alberta Forest Products Association (AFPA) • Canadian Association of Petroleum Producers (CAPP) • Alberta Metis Trapping Community • Alberta Treaty Indian Trapping Community • ATCO Electric • Independent Chairman selected by the stakeholders.

In 1997, the stakeholders in the program agreed that the Alberta Trappers' Association (A.T.A.) would administer the program that was established by the Government of Alberta in 1981. Industry, trappers and government jointly share funding of this program.

The role of the Board is to: Review program objectives and make recommendations to program participants for adjustments to compensation at payment schedules, etc. • Review, adjust and settle trapper claims • Mediate and resolve claim related disputes • Review program funding, financial statements, arrange for audits, submit annual reports • Perform other duties as required by the stakeholders • Promote the program, communicate with trappers, industry and the public.

The program has five claim categories:

1 Damage to trapper assets. 2 Theft, vandalism and arson. 3 Temporary disruptions to trapping operations. 4 Long-term loss of income, caused by industrial disturbances. 5 Trappers cabins lost to naturally caused forest fires (funding from trappers).

For claims that fall into the temporary disruption and damaged assets categories the trapper must first negotiate directly with the company responsible. Should this fail then the claim may be submitted through the District Fish and Wildlife Division office to the Trappers' Compensation Board for consideration. All theft and vandalism claims must be promptly reported to the R.C.M.P. and a file number provided to the Fish and Wildlife Officer, who then prepares and forwards the claim to the board. Requests for compensation must be made on the approved claim form and the proper documentation should be attached which includes:

• Photographs especially for theft, vandalism, arson, and trapping disruptions, etc. • Description of equipment stolen and estimated value of items • Dates of disturbance and losses. • Names of companies and others involved i.e. suspects. • Conservation Officers reports / recommendations. If you have any questions about the program or wish to make a claim, please do not hesitate to contact the Alberta Trappers' Compensation Board (780-349-6626) or the nearest Fish and Wildlife Officer for information / assistance.

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Historic Tlicho land claim signed

An historic modern day treaty was completed last month which marked the first combined land claim and self-government agreement in the Northwest Territories. Representatives of the Dogrib Treaty 11 Council, the Government of the Northwest Territories (GNWT), and the Government of Canada signed the Tlicho Agreement on August 25. The Prime Minister of Canada, Jean Chrétien, attended the ceremony. This signing coincided closely with the 82nd anniversary of Treaty 11, which Chief Montfwi signed in 1921, on behalf of the Tlicho people.

The Agreement will create the largest single block of First Nation owned land in Canada, and provide new systems of self-government for the Tlicho First Nation (who were previously known as the Dogrib). The Tlicho will gain more effective tools and new law-making powers to protect and promote the Tlicho culture and way of life, and enhance the economic growth and well being of their communities.

"The Tlicho Agreement is an extension to Treaty 11, signed on our behalf in 1921 by Chief Montfwi," said Grand Chief Joe Rabesca for the Tlicho Nation. "The dedication and hard work of all parties have made this day possible."

"I am honoured to be here to witness history in the making. We have come full circle from the day I shook hands here with Grand Chief Bruncuau many years ago," said Prime Minister Jean Chrétien. "It is with great admiration and respect that I congratulate the Tlicho people on this momentous step in taking

even greater control of their future."

Under the Tlicho Agreement, the Tlicho Government will be created, and through it the Tlicho people will own a 39,000 square kilometre block of land (Tlicho lands), including the subsurface resources. Tlicho lands will surround the four Tlicho communities of Behcho Ko (Rae-Edzo), Wha Ti (La Martre), Gameti (Rae Lakes), and Wekweti (Snare

Lakes). Over a number of years, the Tlicho Government will receive approximately \$100 million, as well as an annual share of resource royalties that the government receives from development in the Mackenzie Valley.

The Tlicho will gain fee simple title to approximately 3% of the land mass in the Northwest Territories, an area slightly smaller than the size of Switzerland. Implementation of the Agreement should mean increased certainty and clarity about ownership and management of land and resources in the North Slave region (which totals about 20% of the Northwest Territories). Certainty will help attract investment and economic growth.

The Tlicho Agreement was ratified by Tlicho eligible voters on June 26 and 27, 2003. A total of 93 percent of the Tlicho participated in the vote, and over 84 percent of Tlicho voters were in favour of the Tlicho Agreement. The remaining steps before the Agreement comes into effect include passing territorial and federal legislation to bring the Tlicho Agreement into force.

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The Healing Journey

Edmonton Inner City High School reaches at risk youth

by Malcolm McColl

Vanessa Kenny, 25, works at Edmonton's innovative Inner City High School, and she is a product of the system that delivers alternative learning. Vanessa is group facilitator in the Youth In Action program as well as 'new media' facilitator. She said, "Group dynamics are built into the school. It's really going great. It really helps to have people on the level," communicating, on the same page.

The business of learning begins daily with students joining a circle, Vanessa said, "People come in with their issues, and it requires openness and discussion. There are 15 participants per group." The circle is the introduction of a character development process. "We start off the circle with drama games, using them as a way to get to know each other. It involves sharing stories, eventually leading to personal sculptures of their own personal experience."

The group dynamic helps by unfolding a character within a play, Vanessa said. "The theme we decided on recently is putting the play in the structure of an apartment building, each character with their own suite, unfolding their lives in a unique and different way." The philosophy at work in the school is that group dynamics facilitate increased motivation. "Participants have initiative to start at new things. Groups are formed and strengths are appreciated."

Vanessa is one of three groups facilitators at Youth in Action. She graduated from Inner City H.S. in 1998. "I was in a drama group at junior high that was facilitated once a week by Joe Cloutier," ICCHS founder and principal, "and when the school started I was one of the first students."

Lance Marty, 26, is a youth worker at ICCHS, born and raised in Edmonton, graduate of ICCHS and attended U of A until he was offered a job in his decided career. "I love working in youth programs, and I couldn't imagine doing anything else. I used to be one of these kids, living on the streets, I relate to them. We see results that come from being a small non-mainstream high school. It's the right size to reach out one at a time."

Lance admits the kids can be hard to reach. They show up, however, and some of them come around to staying. (Seventy-five will start a school semester, 40 to 45

will complete it.) "They hear about the school of 30 or 40 students that offers a unique approach to learning," Joe Cloutier and staff members conduct an interview if someone inquires closely.

Joe said, "The core of the program was community theatre. From '86 to '93 we had a drama group that performed popular theatre. Groups of youth told their own stories and put them into action. We worked in several groups of inner city youth and took it to many locations around the province." They did plays about racism, prostitution, drugs, and showed thousands of youth (and families) how their peers, literally, had survived some of life's hardest lessons.

ICCHS was a Private School from 1993 to '95, and part of the Edmonton Catholic School System from '95 until this fall. In September 2003, it is private once again. They have a working relationship with Aboriginal organizations and ICCHS has a summer outreach program four days of the week.

Students set their start schedule in 10-week semesters, including summer sessions. Joe is the Director of the Inner City Youth Development Association. Inner City Drama continues to address issues such as lack of a formal education, homelessness, substance abuse, violence, racism, and other problems that often block young people's development. Alexina Dalgetty is director of the popular theater program.

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World Vision aids children in third world countries - Canada included

by H. C. Miller

An international Christian humanitarian relief and development organization, which focuses on the poor and oppressed children of the world, has initiated several Aboriginal programs in Canada. World Vision Canada has entered into partnerships with First Nations communities by assisting in initiatives such as housing, breakfast programs, leadership training, and traditional and cultural renewal.

At Davis Inlet, Labrador, which has recently been relocated to nearby Natuashish, the Mississauga-based organization co-operates with local volunteers of the Mushuau Innu First Nation to provide children with breakfast each morning at the school. "School attendance is increased and scholastic achievement is vastly improved when tummies are full," says Patrick Scott, Manager of Aboriginal Programs at World Vision Canada. Workshops are offered which assist parenting skills, and offer counseling for dependencies such as gambling, as well as substance abuse and addictions.

In Pikangikum, Ontario, a youth centre has been

built with assistance from World Vision Canada. Concerned with the high rate of suicide among their youth, community leaders conduct workshops and coaching clinics which

increase self-esteem as well as build cultural and traditional awareness. With World Vision's help, Kid's Place opened in the fall of 2002 and has been successful in providing an initial place of safety for youth to identify with.

Another Canadian project is the assistance of the Simon Churle Society in the cultural and language renewal of the Coast Salish people located near Duncan, BC. There, they have helped to develop, organize and deliver traditional carving workshops with supporting marketing materials such as calendars



and business directories. Although Canada isn't normally considered a third-world country, certain areas in our otherwise prosperous land find children living in poor conditions. "No running water, electricity or central heating due to the lack of infrastructure and the impoverished standard of living," says Scott. "We've found we can't wait for government assistance, although we are constantly urging politicians and federal departments to implement initiatives to improve these underprivileged areas, and educating them on solutions to these global problems." Instead World Vision Canada works at the community level, with local First Nations' leaders, volunteers, churches and agencies that work with youth.

World Vision Canada partners with families and communities in over 300 projects around the world and seeks to provide improved agricultural systems, clean water, improved sanitation, better nutrition, small business loans to promote economic security and health care programs, among others. The organization seeks to create permanent positive changes in the lives of these children and their communities," he continues. "The causes of poverty are complex, as are the solutions, but World Vision Canada has developed strategies to address poverty and its consequences. Together with the community leaders we hope to make a difference in the lives of tomorrow's leaders."

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Compensation plan postponed for victims of residential school abuse

by Ennis Morris

Ted Quewezance, the spokesman for the Assembly of First Nations' Residential School Survivors' group, told media that a plan announced last December by the federal government to help speed up the claims process is "nothing but a sham... that fails to address...many different kinds of harm suffered by children in those institutions." He said that the plan, which government announced would cost about \$1.7 billion to resolve up to 18,000 out-of-court settlements over the next half decade, was put together without Native input and that it would take a miracle for it to work.

"We've told our people, if you can't fly, pass it by. Don't touch it." Quewezance suggested that one option would be to launch the class-action suit that 19 law firms across Canada are preparing on behalf of up to 90,000 former residential school students. If the lawsuit, which has been in the making for about three years, is certified later this fall, it will seek more than \$12 billion from government for physical, sexual and cultural damages caused by residential school system injustices.

The current deal, which will cover 70 percent of the cost of proven damages, requires victims to sign off on any further lawsuits against government, something that Natives leaders have called unacceptable.

The agreement was signed by Anglican Bishop Michael Peers and government officials a couple of months ago, in spite of calls for greater Aboriginal input from the Anglican Council of Indigenous People. Continuing complaints from the ACIP have caused government to postpone the beginning of an alternative dispute resolution (ADR) set to begin this month.

Paul Goodale, the federal minister responsible for government's Indian Residential Schools Resolution (IRSR) office, said he'd "hoped to launch the ADR system this summer," but moved the date ahead so that the proposed system could be brought up to a more "user-friendly" speed.

"The government," wrote Minister Goodale, in a letter published in the August 2003 Anglican Journal, "is aiming to have its ADR option in place and functioning before the end of this year. It will provide a new way for former Indian residential school students to make their claims and pursue settlements."

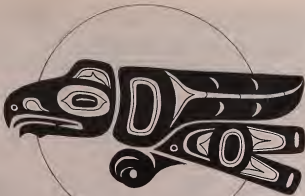
The words sound promising, but until the deal is presented, the Anglican Church's Aboriginal officials are remaining silent.

Earlier this year the ACIP criticized government, and its own church leaders, for rushing their signatures on a deal that the ACIP was not comfortable with. The agreement, which dramatically reduces the

church's liability for damages and calls for victims to sign away any future rights to sue, is not being accepted by the ACIP - or by the lawyers of Aboriginal abuse victims. Both say not enough Aboriginal input went into the process, with virtually no input into the compensation system that will govern who gets what. Critics of the government/church agreement say that using "a points system" to determine compensation award amounts is nothing more than a "meat chart". Government says it has got a difficult job to do - and they're having a difficult time of it.

Indian Residential Schools Resolution Director-General, Shawn Tupper, called the situation "a very difficult and emotional issue" and said his office was working on the dilemma. "This process is not designed to deal with 100 percent of the claims," he said in an interview with Canadian Press. "We're taking what we're hearing seriously and considering whether any movement can be made."

The ADR hearings, which are scheduled to be held in a series of meeting rooms and administered by professional arbitrators, have come under increasing fire.



eagle spirit of the coast

Christopher, Nancy, Chantel, 03

In his letter, Minister Goodale indicated that the ADR process could change, despite the agreement already in place. He wrote, "We have been listening to the views of the ACIP, as well as various claimants, their lawyers and stakeholders on ... the nature of any release form that will be required."

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said Bruno Gennaro, operations manager at Cameron in a recent interview with Alberta Native News.

"We've established a very positive relationship with Native people across the land," he added.

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One course that took place in Yellowknife saw 78 graduates emerge from the program, many of whom became successfully employed through Cameron's job placement program. Cambridge Bay, Inuvik and several Yukon communities have also taken advantage of Cameron's ability to turn their students into full time wage earners, complete with a good career and some equally great moments.

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Economic Development

Funding assists NWT pipeline negotiations

Indian and Northern Affairs Canada (INAC) is contributing \$10.9 million over six years from its Resource Partnership Program to assist the Aboriginal Pipeline Group (APG) as they work to secure a one third ownership participation in the proposed Mackenzie Valley Gas Pipeline.

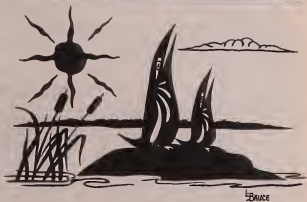
INAC is one contributor to this \$16 million dollar project. The Government of the NWT, the Aboriginal groups and industry have also pledged support for this initiative. This six year project is designed to aid APG in securing the commercial financing needed to acquire their ownership interest in the pipeline.

The partnership funding allows APG to work with some of the largest and most sophisticated corporations in Canada. The \$16 million will leverage APG's participation in the complex financing negotiations on a sustained basis over the next six years. The funding

is intended to create an opportunity for APG and its Aboriginal investors, to meet their one third ownership goal in a potential Mackenzie Valley Pipeline Project.

"We are very pleased with INAC's continued support for APG," said APG Chairman Fred Carmichael. "This funding will provide the foundation on which we can secure our own unique vision of Aboriginal participation and ownership in this project."

The 1300 kilometer proposed Mackenzie Valley Natural Gas Pipeline is the largest and most complicated infrastructure project ever contemplated in the NWT. APG's one third ownership of such a pipeline is the largest single business venture ever undertaken by a northern Aboriginal consortium. A broad range of construction, mobile equipment, and oil and gas-related skills will



be developed and will be available for subsequent economic and employment opportunities. The project will result in a diverse array of contracting and employment benefits for not only the North but for all of Canada.

Nibinamik First Nation suffers devastating loss

by Xavier Kataquapit

I was saddened recently when I heard the news of a passenger plane crash near the community of Nibinamik First Nation in northwestern Ontario. I am familiar with this community and I know that the local leadership works hard to build a good place for their people to live in. They have created and developed positive programs in many areas to help their local members.

Flying is the only way to get in and out of a remote First Nation community. In the winter time, many communities have winter roads to be able to visit other nearby communities or gain access to highway systems to the outside world. However, travelling by passenger plane is the easiest and most efficient way to visit southern towns and cities. Regular flights arrive and depart from remote Native communities all across northern Ontario on a daily basis. During the winter time, these flights also have to fly in harsh cold weather and in blowing snowstorms. There are thousands of flights that take off and land in these communities every year. Sometimes I wonder why there are not more accidents taking place.

In an isolated Native community, the airplane is the lifeline to the rest of the world. In my own home community of Attawapiskat, the airport was the center of activity for my friends and I when we were young boys. After school, we raced to the airport to see the plane arrive. We watched as local passengers or sometimes strangers stepped off the plane. We wished that we were one of the lucky few boarding the flight for a trip south.

When I was seven I broke my leg and had to fly to Moose Factory to receive treatment. This was my first flight. It was difficult and I was transported on a stretcher without being able to see out a passenger window. Still I was thrilled to be in the air. My first healthy experience as a passenger took place when I was ten. My sister Janie and I went on a short holiday to Fort Albany First Nation just a 20-minute flight south of Attawapiskat. I had watched many flights leave our community and always wondered what it was like to be one of the passengers. Finally the big day arrived and I was not disappointed. I was

astounded at the opportunity to fly on a regular flight and watch the world from a bird's eye view out the window. Later on when I attended high school in Timmins and then in North Bay, flying became a regular experience that I grew accustomed to.

Aircraft accidents happen from time to time and I don't react much when I read about them in newspapers or watch news items on television. However, when it hits close to home I am shocked. I understood what it meant to lose seven individuals from a remote community. It is very devastating for a small First Nation to lose any one of its members. Everyone is so connected. People in the community grow up with each other and most tend to stay in town so there is a closeness that binds us together.

We have a history of living on the land in harsh condition so we must depend on each other for survival. This closeness has stayed with us over the centuries.

When someone dies in a small, remote First Nation community it affects everyone and the void is never fully filled. When a tragedy occurs that takes seven people from a close knit community it is very difficult to deal with. My prayers and condolences go out to the First Nation and to the families of the seven community members and the pilot who died in this tragedy. I know that Nibinamik is a vibrant and strong community that will heal in time from this loss.

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Tribal Councils Investments

continued from page 21

clearly established that TCIG would invest in things that are beyond the individual capability of the Tribal Councils. It was expected that the combination of their successes would result in a far greater impact on the corporate community than could be achieved by operating individually."

TCIG is quickly becoming known on the national stage as an entity that specializes in planning long-term strategic investments within the mainstream economy that provide a reasonable return, generate a solid foundation of wealth and employment, and create a capital pool for economic development. But that too was expected.

"The outstanding performance that we've shared," said Sinclair, "is the result of consistent strategies that drive our company at the most basic level. These are the shared ideas and motivations of the exceptional people that make up our company."

Other expectations that TCIG founders calculated in their plan for success have also been instrumental in maintaining the Group's successful growth rate. They knew that First Nations shareholders would want to see double-digit growth in their equity. They knew that financial independence would be a prerequisite, as would be the development of a credible and prominent presence in both the provincial and national business communities. They knew that it was imperative that First Nations employees grow and lead with the company.

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"The founding shareholders of TCIG, the seven Tribal Councils of Manitoba, have given us our character and our direction," emphasized Sinclair. "They are the heart and soul of TCIG. Their willingness to practice patience and share their expertise and reality has made it possible for the organization to make long-term investments that will flourish well into the future."

The rules of engagement, or the values that TCIG has incorporated into its formula for business success include: that investments should be able to attain financial independence and sustainability; a confirmed commitment to look only at stable, low risk, high return investments, and participate as a major stakeholder in the investment over the long term; and to employ the best possible management practices, including "front end due diligence in all investment opportunities."

Other values integrated into the TCIG business philosophy include not competing directly with First Nations groups in Manitoba; ensuring that investment opportunities respect and foster the traditional and cultural values of First Nations people; maintaining a cooperative and supportive atmosphere that promotes First Nations commercial enterprise in Manitoba and by connecting with and supporting today's youth.

"The youth are the business leaders of tomorrow," reminded Sinclair. "Their goals and aspirations will largely determine the direction our future will take. Connecting with and supporting youth is a recognized component in the TCIG decision-making process."

The "concept of corporate success" is described by TCIG Chairman of the Board, Philip Dorion, as "recognizing that healthy communities are the key to our success" and that by "investing our human and financial resources in our communities, we deliver on our commitments." The company's performance has been successful in the provincial economy and nationally as well.



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"We can reflect with great pride on the sound business practices that resulted in TCIG being recognized as one of the Top 100 companies in the Manitoba business community and selected as a regional finalist in Canada's 50 Best Managed Companies program," commented Dorion.

As the managing partner of Rupertsland Holdings Inc. and a significant investor in the First Nations Bank of Canada, TCIG is well known for its involvement with Arctic Beverages and with First Canadian Health (FCH).

Arctic Beverages (1980) Limited, a wholly owned TCIG enterprise, is the only Aboriginal-owned Pepsi franchise in the world. In 1999 the company won the North American Pepsi Bottler of the Year Award. And

just last summer Mr. Dorion, along with TCIG President and CEO, Allan C. McLeod, signed a new 32 year Franchise Bottlers Agreement with Pepsi Canada. Meanwhile, Arctic Beverages, once only operating in the northern regions of Saskatchewan and Manitoba, has expanded its scope of operations to include regions of the Northwest Territories and Northwestern Ontario and most of Nunavut.

Continued on Page 38

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Many advantages to linking up

by Malcolm McColl

Computers have obtained elevated status as the communication tool of choice in society. Computer skills have become essential skills. Evan Tate has years of experience working in various aspects of First Nation administration and life. He runs STS Communications in Edmonton, a company with an array of computer services. At one point a few years ago, Tate was a social worker at the Enoch Cree Nation on Edmonton's western boundary. "I worked on a high school outreach program. We saw a lack of communication savvy forthcoming there, and we worked to correct it."

Tate is pragmatic about the application of computer systems. "It is being used effectively at all grade levels now. You have kids grade two and up accessing computers. The computer is not the principle teaching resource, but it can be used effectively. Troubled kids respond to the technology. All kids are inquisitive."

Computers are communication tools that link to form networks, intranets, and the internet. The pattern of links can vary according to available technology and expertise. "There are many advantages to First Nations linking up. Communications in areas of treaty and land rights are empowering the administrations. Bands are operating with each other in new ways with new efficiencies."

STS Communications has been operating for seven years and can be reached at 780-448-1617. "We sell systems and provide training that is geared to the clients needs. We work with NGOs, First Nations, and other organizations. It is connecting you with knowledge of your market, industry and technology."

On July 10, 2003,

Allan Rock, Minister of Industry, and Stephen Owen, Secretary of State (Western Economic Diversification) (Indian Affairs and Northern Development), announced that applications representing another 110 First Nations communities, among others, will receive up to \$30 000 each to help develop business plans showing how they would deploy

high-capacity or broadband Internet service.

"Broadband can stimulate innovation and improve the quality of life for all Canadians, especially those in First Nations, northern, rural and remote communities," said Minister Rock. "It is applications in areas like distance education, telemedicine and e-business that will touch the everyday lives of communities and advance economic development. Today, we are one step closer to our goal of making high-capacity Internet access available to communities across Canada by 2005."

Today's announcement is an important step toward enabling access to the latest technologies for Aboriginal Canadians in all parts of the country," said Secretary of State Owen.

Broadband is a pipeline for delivering innovative applications, putting more people like medical specialists, post-secondary educators and business contacts within easy reach of all Canadians. "Broadband puts more resources within reach of Aboriginal First Nations communities," said Rick Boucher, Vice-President, Métis Nation of Alberta, Zone One, and Member of the arm's length National Selection Committee for the Broadband for Rural and Northern Development Pilot Program. "With broadband, it is easier than ever before to pursue an education or make a living without leaving home."

The first round of business plan development funds was announced on January 24, 2003. In all, applicants representing 156 First Nations communities received up to \$30 000 to develop business plans. First-round implementation funds will be announced in Fall 2003.



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Focus on Culture

Staying afloat with traditional skills

by Xavier Kataquapit

A generation ago, very few of my people were able to purchase any luxuries to make their trip on the land easier. Equipment such as toboggans, sleds, snowshoes, canoes and paddles were tools that required a great deal of work and money to acquire. Freighters canoes were purchased at great cost by trappers and hunters who were barely able to make ends meet to support their families. Therefore, the owners treated these canoes with great care. Individuals were able to keep and maintain old wooden framed canoes for years. Wooden parts that wore away were rebuilt with a lot of skill. Fabric from discarded clothing or other material was sewn onto the canvas hulls to repair tom holes. This resulted in a novel art form as you could view the different repair jobs on the canoes as they sat bottom up on the shore of the river. There were all kinds of patches in bright colours and patterns.

Another great skill that was prominent among many individuals in the past was the art of paddle making. The person fashioning the paddle first had to select the right type of wood. It started with a log being split by

hand carefully to preserve as much of the main piece of wood to be used for the paddle. The wood carver would then have to use a very sharp axe to hew the split log in the shape of a paddle. This required much knowledge in knowing how and where to swing an axe to go with the grain or against the grain of the wood.

One master paddle maker stands out in my memory. He lived near our home, just across a muddy, wet yard from our house. He could not hear and was also not able to speak. His name was Frederick Carpenter but we knew him as Bah-neh-n-i-nick in the Cree language. Frederick lived with his sister who also had the same condition. I have many memories of watching him from our front steps as he cut a bright new pair of wooden paddles for someone in the community. He always worked near the front steps of his house, beside a log pile. After years of working with wood to supply his stove and to provide the community with paddles, a large mound of wood chips and strips developed.

The paddles he produced were sought after by many people in town who travelled the waterways in our area. These paddles had to be strong enough to use for poling in shallow waters, light enough to paddle a canoe and long enough to use in deep water for pushing or dipping for river levels. Frederick could offer paddles capable of meeting all these requirements and he was also able to customize his orders and create paddles for smaller 18 foot canoes or the larger 24 foot freighters.

As an experiment one year, my friends and I tried to fashion our own paddles. As teenagers we had observed Frederick and other Elders skillfully and with what looked like great ease create these incredible paddles. My friends and I quickly found out how much work was involved as we spent an entire day cutting a split log into shape. Our hard work resulted in poorly constructed paddles with thin handles and a flimsy shaft. We took our creations out for a boat ride to test them out. Our poorly made paddles broke while trying to use them to launch our canoe into the water. This gave us an appreciation of the skills needed to produce a good paddle.



Frederick no longer lives across the way from my home. As a matter of fact our old homestead was moved to another location. He now resides in a new development which is dedicated to senior housing. Although he is much older now, he continues to use his skills to make paddles. He creates tall strong paddles. They are built so precisely that they almost look as if they were constructed with modern saws and planers.

As a young boy I never really thought much about where our boat paddles came from. I had always assumed they were purchased from the local store. Even though I had seen Frederick cut new paddles every year I did not know enough to appreciate just how much of an artist he was. It wasn't until later that I realized that these well crafted pieces of wood were the work of a skilled master. It is my hope that he and other paddle makers have the opportunity to pass these skills down to the younger generation. You never know when you might get stuck up the river without a paddle.

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Gabriel Dumont Institute promotes Metis specific books for children

The Gabriel Dumont Institute of Metis Studies and Applied Research is working diligently to promote the renewal and continuation of Metis culture through the development and distribution of Metis-specific materials for children, youth and adults. It is the educational arm of the Metis Nation of Saskatchewan and the only wholly Metis owned and controlled educational institution of its kind in Canada. While the Institute is affiliated with the University of Saskatchewan and the University of Regina and is federated with the Saskatchewan Institute of Applied Science and Technology, it has maintained its independence and Metis identity.

As part of its mandate, the Gabriel Dumont Institute has published a wide array of books and materials that are aimed at children and promote Metis culture, history and lifestyle. One recent release is a nature book written by Ken Carrier entitled *The Bulrush Helps the Pond*. Elegantly written in Swampy Cree and translated to English, this book provides young readers with an appreciation of the diversity of the Prairie wetland ecosystem and at the same time demonstrates the traditional Aboriginal culture and value system.

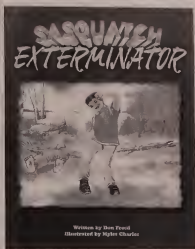
The *Bulrush Helps the Pond* includes 24 exquisite photographs by acclaimed Saskatchewan photographic artist Dennis Chamberlain and is beautifully illustrated by award winning Metis artist Joanne Panas.

The last few pages of this lovely 32-page man-

uscript provide a Swampy Cree seasonal cycle which outlines the traditional activities that take place at each time of year. For example in the Tagwagin or Fall, activities include picking high bush cranberries and hunting ducks and geese. There is also an English and Swampy Cree glossary of flora and fauna that are indigenous to northeastern Saskatchewan and north-western Manitoba.

Author Ken Carrier explains that he wrote *The Bulrush Helps the Pond* in Swampy Cree "to preserve the oldest generation's terminology and knowledge of the marshland ecology. I strongly feel it is necessary for those of us who have the writing skills to preserve in print as much as we can from our Elders' knowledge base."

Another of the book releases published by the Gabriel Dumont Institute is



a humorous book for children entitled *Sasquatch Exterminator*. The story written by Metis singer and song-writer Don Freed is set to music and is accompanied by a cd. The project is the result of a successful music education program conducted by Freed to encourage the Aboriginal children from Charlois School in Cumberland House to write and perform community-based and culturally-enhanced songs.

Sasquatch Exterminator is illustrated with bright, colorful and eye catching drawings by First Nations artist Myles Charles.

Information and order requests for these and other titles can be directed to the Gabriel Dumont Institute, 121 Broadway Avenue East, Regina, Saskatchewan S4N 0Z6 or phone (306) 934-4941. Shop online at www.gdins.org

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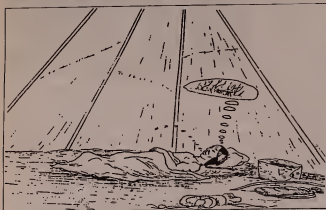
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The three hunters began to panic and ran to a hiding place where they could sit together and wait for the war party to pass.

As the sound of the war cries came closer, the three hunters realized that they were being surrounded. Soon it would be dark and Indians never attacked at night because they believed that the spirits of their victims wandered around searching for their killers.

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Early in the morning the old hunter remembered what the bug had told him in his dream about calling for help. The hunter told his companions not to worry because he would get them out of there alive.

The three men suddenly realized they were getting smaller and smaller.



Soon, it appeared that the places in which they were sitting became three huge valleys out of which they could travel. The hunters started crawling on their hands and feet until they were a safe distance from the war party.

When they were safe the old hunter called upon his friend, the bug, to take his charm off them so that they could return to their normal size. By the time the sun was up, they were miles and miles away from their close encounter with death.



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The care and feeding of an artist

by Jane Ash Poirras

The care and feeding of an artist is an intimidating challenge, especially for a writer.

Writers are stable, reliable, orderly creatures free of idiosyncrasies.

Artists, however, are esoteric individuals who occupy a world of their own creation which often bears little resemblance to the real world.

Time is an alien concept to artists.

Writers, who are always faced with deadlines, schedule their lives for maximum effectiveness.

Many artists, seeing no need to bother learning, don't even know how to tell time. They will enter their studio, promising to emerge at a certain hour, but will leave only if they are forcibly removed, all the while protesting and mumbling about the need to add just one more "dab of white on the nose", as Rembrandt did, to resolve their masterpiece.

Writers dress conservatively, whether assuming the business mode, or the more casual professional look.

Artists, unless like Georgia O'Keeffe they prefer to paint wearing nothing at all, can be expected to wear whatever they first set eyes on, whether they are working in the studio, going shopping or attending a posh social event. They will claim that they are expressing their individuality and adding to the ambience of the event, and that their appearance will be appreciated rather than criticized. They will be right. But it will take the writer accompanying them on several such outings to realize this and allow his

discomfort to be transformed into pride.

Writers are as orderly in their eating habits as in other aspects of their lives, preferring properly balanced meals at set times.

Artists misinterpret hunger pangs as signals of creative inspiration, and reach for a paint brush rather than the refrigerator door.

Even when they have not eaten for hours, or even days, they will attribute their resulting nausea, faintness, and stomach cramps to worry, pollution, or any one or more of a host of rare malaises.

When finally convinced of the need to eat, they will reject every available food before they are finally persuaded to make a choice.

But once the food is before them the contents of their plate will magically disappear, the plate of every other diner at the table will be raided and the bouquet gracing the table will be eyed hungrily.

The repeat completely devoured, the artist will sit back satiated and express surprise and wonderment at how much better she feels.

Writers recognize that they must have adequate, regular periods of sleep if they are to function effectively.

Artists driven before the unrelenting inspiration of their muse will wait until they collapse if they are not lured into somnambulism. And even as their eyes become increasingly bloodshot, their faces drawn until they resemble a Munch wraith, they will insist that some resourceful spirit of creativity will manage to penetrate their deepening stupor and inspire them to create the greatest masterpiece of their career.

(Even more deluded are those like Jackson Pollock who seek their muse — or seek to escape it — in the deceptive maze of liquor and drugs, but find only oblivion and even death, while alienating the friends and associates who must endure their erratic and disruptive behavior. Artists, and writers, too, who mistakenly take this self-destructive route are more to be pitied than scorned.)

TCIG

continued from page 32

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In addition to TCIG these initial shareholders of RHI represent over 150 Aboriginal groups in western Canada.

Yukon Indian Development Corporation (YIDC) represents 17 First Nations from Yukon and Northern British Columbia. YIDC pursues strategic equity ownership positions in active business enterprises on behalf of 17 First Nations it represents.



Writers are inquisitive creatures who gather information, file it in an orderly fashion, and use it regularly in their work.

Artists are acquisitive creatures who gather anything that catches their eye — from leaves and colorful bits of paper to old doors and large machinery — and stash it in splendid disorder so that they will have the pleasure of lovingly scrambling through the whole mess each time they need a single, specific item.

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The head office of the Tribal Council's Investment Group of Manitoba is located on the Opaskwayak Cree Nation at The Pas, Manitoba. The corporate office are located at Suite 2190, Commodity Exchange Tower, 360 Main Street, Winnipeg, Manitoba R3C 3Z3. Inquiries can be made by calling (204) 947-1916 or by sending a fax to (204) 946-0635.

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Edmonton Police Service

continued from page 23

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The pay, which begins at about \$36,000 a year, also increases during the initial five years of service. By the time a constable has earned his or her First Grade status they are earning about \$60,050 a year.

The Edmonton Police Service, like the police service in any Canadian city, takes great care to ensure that the people they hire to serve the public are the right people for the job. Certain criteria must be met before an applicant is actually hired by the EPS, a service that falls under the auspices of the City of Edmonton.

If you are interested in becoming a police officer in the city of Edmonton, or if you'd like to get more information about how to apply, check out the EPS website at www.police.edmonton.ab.ca. Click on Recruiting and you'll find a multitude of information including the initial application forms, information to help you determine whether or not you'd make a good police officer, history of the EPS and much more.

But, as mentioned earlier, don't expect a quick turnaround.

"The application process can take several months to complete," explained Sgt. Hassel, "so it's always a good idea to allow plenty of time. Applicants will be required to complete a series of stages to determine whether or not they meet our qualifications, and because we do an extensive background check on everyone who applies, it can take some time."

Applicants must complete an eight-stage process that begins with an application package and ends with an occupational medical. In between, applicants will be required to write a test, be interviewed by a panel, submit to a polygraph examination, complete psychological testing and assessment, undergo a background



investigation and be presented to the selection committee.

Successful applicants become recruits.

"Recruits participate in a 35-week training program designed to give them the skills they need to succeed," explained Sgt. Hassel. "The first component of classroom instruction includes not only traditional police subjects such as criminal law, officer safety, self-defense, report writing, and court procedure, but also techniques of problem solving, mediation, conflict resolution, creative thinking, and cross-cul-

tural training. "Following this classroom-training component, which takes place at the Edmonton Police Service's Headquarters, recruits will undergo 14 weeks of supervised field training under the guidance of an experienced officer."

An EPS policing career begins as a Patrol Services Constable working various shifts to provide vital front-line police service to the citizens of Edmonton.

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